Options magazine

MARIN'S PROGRESSIVE VOICE

WINTER 1992

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Human Services - The Sacrificial Lamb

A Water Strategy for Marin

It is the best of times. It is the worst of times. How else could one characterize these times we live in. When Dickens wrote those lines referring to the French Revolution he was speaking of an upheavel of the classes; the demand for equality and justice. These days the demand goes farther than that. People are seeking peace - real peace. Not the peace that is the absence of war, nor the peace that allows one group of people to reap benefits off the suffering of others. But a peace that allows all people to seek their own way in life. A peace that recognizes our interconnectedness to each other and the environment that is our life's breath.

It's an old dream that is rearing its head. In El Salvador, in South Africa, in Cambodia, in Korea, peace treaties are being discussed. In the Middle East, parties are coming to the table kicking and screaming, but they are coming. Yet at the same time, economies are crumbling world-wide. The homeless, the hungry, the destitute are multiplying. Age-old hatreds are rising to the surface — civil war in Yugoslavia, ethnic violence in the Soviet disUnion, gay bashing in the United States and welfare bashing in California. People are watching the world crumbling all around them and looking for someone to blame.

The opportunity is there for a major transformation of this planet. A vast hole has opened where old ways are proving inadequate. We could come together to form a whole new way of thinking about our politics, our environment, our economy, our values. The question is: are we up to the task? Do we really know how to live together, to share ideas and find common ground? Or are we so used to fighting, to pushing our own narrow viewpoints, that we cannot, will not, allow room for anyone else.

Daniel Kemmis, mayor of Missoula, Montana, writes in his book *Community and the Politics of Place* that there is very little public hearing at public hearings. This is the crux of the matter. We are so used to shouting each other down trying to be heard by the powers-that-be that we have forgotten how to turn to one another, listen and solve our own problems.

If we are to make it through these times and make them the best of times, then we are going to have to learn new methods of working together; to understand that it isn't someone out there who must solve our problems, but we ourselves who must take on the job. Only when we realize that we all have a stake in this, left and right, businessmen and environmentalists, rich and poor and that everyone has something to contribute - only then is there hope for a world at peace.

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Snap Shots

Green Party on the Ballot

On Thursday, January 2, Secretary of State March Fong Eu announced that the Green Party appears to have succeeded in qualifying for the 1992 ballot. The Green Party of California becomes the sixth recognized party in the state, joining the American Independent, Democratic, Libertarian, Peace and Freedom, and Republican parties.

The Green Party promises Californians a true progressive choice in electoral politics. No longer will voters face a choice between the lesser of two evils. Greens with their strong liberal credentials - they are firmly committed to peace, social justice, ecology, and grassroots democracy - offer the promise of politics untarnished by well-moneyed special interests.

Many Greens believe the time is ripe for a change in the political landscape. The increasing anti-incumbent tide promises to bode well for the new party. If the striking success of theregistration drive is any indication of the future, the Green Party is well on its way to becoming the leading opposition party.

In order to achieve official ballot status, the Green Party needed to register 78,992 voters - one percent of the votes cast in the 1990 gubernatorial election - by the December 31 deadline. "I'm looking at more than 84,000 signatures," said Sally Walker, an election analyst in the Secretary of State's office. Now qualified, the Green Party will hold its own primary on June 2 and may run candidates in the November 3 general election.

Its qualification for the ballot marks a significant step forward for the growing world-wide Green movement. "California is the political bellwether state. Once we show we can do it inCalifornia, many other states will follow," says Sacramento organizer Kent Smith.

California is the second state to recognize the Green Party. Last year, Alaska placed the Green Party on the ballot after its gubernatorial candidate polled more than two percent in the state's election. The Green Party has active registration drives in a dozen states with Arizona, Hawaii, and Oregon expected to qualify in the next few months. Nationwide, the Greens have nearly a quarter million members and already hold thirty elected offices.

Fed up with what Smith calls the "Entrenched Republicrat Incumbent Establishment," California Green activists launched the registration drive in March 1990. The Greens hope to open the electoral process to provide Californians an alternative between the increasingly similar Democrats and Republicans. It intends to form a broad-based coalition between the many groups working for peace, social justice, ecology, and a more democratic society and become the dominant opposition party in the coming years.

The Greens garnered world-wide attention in 1983 when they won 47 seats in the West German Bundestag. Since then, Greens have been elected to nearly all European parliaments and are organized in over fifty countries. In 1985 the Green Movement began in the United States by setting up a clearing house in St. Louis Missouri to foster new groups throughout the country. Since then over 300 local groups have sprung up throughout the nation.

Here in Marin, over 3000 people have registered Green. This makes the Greens the largest third party in Marin with more than twice the number of the next largest. "We represent 3 percent of the voting population," says San Rafael organizer Daniel Solnit. "That's easily enough to swing an election for the progressive candidate."

Democrats have expressed concern that in close partisan elections Green candidates will siphon off liberal democrats and split the progressive vote. As evidence, they cite the 1990 House race in Sonoma and Mendocino counties. In that race, Republican Frank Riggs ousted incumbent Democrat Doug Bosco by only 3300 votes while the Peace and Freedom candidate won over 34,000 votes or 15 percent.

Greens are well aware of the potentially negative impact they might have on Democratic candidates. Greens plan to forego most partisan races during this election cycle. "We are firmly committed to grass-roots democracy so we will focus mainly on local elections. In the unlikely event that we do run in a partisan election, we will pick it very carefully," Solnit says.

However Greens note that Bosco had lost touch with his electorate on issues such as the environment and was touched by the S&L scandal.

In Marin, the Greens are already gearing up for local elections. Throughout the registration drive, several candidates became interested in the Greens as a potential political base. After working successfully on the No on W campaign, local activists are beginning to examine the June races and many of the candidates themselves. "In the last week or so I've had calls from three or four people wanting to run as Greens," claims Solnit. They are considering recruiting Green candidates for the openings on the Board of Supervisors and on the Water Board. In addition, local organizers are considering supporting progressive Democrats in the House and Assembly races.

The Green Party of Marin meets on the first Saturday of each month. The next meeting will be at 10:00 a.m., Saturday, February 1 at the College of Marin student center. One can get more information on the Greens by calling 45-EARTH

—Scott Mauvais

Snap Shots

Airport Development Grounded - For Now

Thanks to a feisty group of activist homeowners, development plans for the Smith Ranch Road airport property may never take off. For the last two years, the unrelenting scrutiny of neighbors has blocked attempts to lift development restrictions and to increase business activity on the site.

In the latest skirmish, City of San Rafael planning commissioners sided with the neighbors by voting in November for tough new conditions to be placed on renewal of the use permit. Airport property owners promised at the time to fight back with an appeal to the city council, which was to be filed within 5 days of the formal adoption of the planning commission resolution, on the evening of January 14.

But at 4:30 p.m. on January 14, the owners surprised everyone with a last-minute withdrawal of their use permit application. With no application, the befuddled commissioners had to table adoption of the resolution. The next day, the city attorney said that no business can be conducted on the property without a permit, and that the city would take the owners to court to enforce the law, if necessary.

The ongoing controversy surrounding the property stems from a 1983 covenant between the owners, the city and the county barring development on the site. The property was originally part of a much larger parcel that extended west nearly to the freeway next to the Civic Center and east to the bay wetlands. When it was divided in 1983, city and county officials agreed to allow overdevelopment on the freeway side in exchange for keeping the wetlands side development-free. The use permit for the wetlands side, in force ever since, allows only the airport and other limited uses considered compatible with the sensitive environment.

Developer Joe Shekou bought both parcels, picking up the restricted airport property for a song. He then brought in former San Rafael city manager, Bill Bielser, giving him a ten percent share, says county counsel, Doug Maloney, to pull the necessary political strings to get the development restrictions lifted.

In the late '80s, a series of closed-door talks were held between Bielser, the city and the county and, as a result, the city of San Rafael inserted wording in its new General Plan regarding the possibility of lifting the restrictions. The door was left open for a potential 370 houses, a shopping center and a marina or golf course.

The neighbors, in league with several environmental groups, cried "foul," and the talks were called off. Bielser and Shekou then filed suit against the city and the county, claiming that development restrictions were illegal on part of the airport property. That case is still pending, and is expected to wind up in appellate court some time this year.

Ever since, the neighbors have been watching closely for use permit violations and holding city officials' feet to the fire on enforcement. But, between a series of stalling tactics by the owners and bureaucratic delays on the city's part, more than a year passed before a hearing could be held on the permit violations. Meanwhile, the permit expired. At the January 14 meeting, officials were all set to approve renewal of the permit, provided the owners cleaned up some fill dumped illegally on the site and eliminated business activity not allowed by the original covenant. When the owners withdrew their permit application, officials were left swinging at The Invisible Man.

Is this a brilliant fakeout designed to throw the city off-balance before walloping it with some other wily maneuver? Or are the owners really just giving up and clearing out? Up against expert gamesters like these, the neighbors and city officials alike are leery of declaring victory just yet.

Jill Kramer

Santa Rosa Wastewater Watch

The Saga Continues...

Santa Rosa, The City That Can't Hold Its Water, now faces a lawsuit from a coalition of ranchers and environmental groups. After exhausting all other methods of protest, the coalition looks to the courts to protect the Two Rock valley and the pristine esteros of West Marin by blocking the city's newly adopted wastewater discharge plan.

In November, councilmembers narrowly approved an astonishingly vague plan to build a dam of unknown size at an as-yet-to-be-identified site in Two Rock, use a certain amount of reclaimed wastewater for irrigation, and hope that, for at least a few years, it won't be necessary to discharge the excess directly into the esteros.

The city also hopes, despite stern warnings from the National Oceanic and Atmospheric Administration (NOAA), that unavoidable leakage and runoff won't damage fragile estero habitat, part of a national marine sanctuary. NOAA will respond to any contamination of the sanctuary with hefty fines and a federal injunction.

For the last two years, city officials have been ignoring all evidence that the plan is unworkable. The ideal dam site is on the property of fourth-generation dairy rancher Joe Tresch, who breathes fire at the very suggestion of selling out. Tresch is one of the plaintiffs bringing suit. The only

way the city can get the site is for four of the five councilmembers to vote for condemnation, and that looks like a political impossibility.

The only alternative site in Two Rock is owned by the University of California, and now this is unavailable as well. U.C. recently announced plans to designate the unique woodlands on the parcel as a biological reserve. Unfazed by this newest obstacle, the city has declared its willingness to go to court over this land, too.

Co-plaintiffs in the existing lawsuit hope that the court will force the city to look at possible dam sites outside of Two Rock. Environmentalists and ranchers alike have recommended building a group of reservoirs in southern Sonoma, with irrigation of ranches east of Highway 101 and some relatively harmless discharge into San Pablo Bay. So far, city officials have shown little interest in the plan.

Until a new plan can be implemented, the city's bursting britches will continue to overflow into the drought-starved waters of the Russian River, much to the dismay of local residents, the tourist industry and
water board officials. How much more crap will the Rver take? Stay tuned.

—Jill Kramer

Wetlands? What Wetlands?

The City of Corte Madera, caving in to pressure from developers, plans to allow construction of an office complex in an area previously protected as wetlands. The city council will voted four to one on January 7 to amend its General Plan, changing the official designation of the area from "wetlands" to "office."

The property in question is at 72 Industrial Way, near Cost Plus Imports just east of Highway 101. It's bounded on three sides by an ecological reserve, habitat for the endangered clapper rail. The Idustrial Way site was filled many years ago by a previous owner and was originally considered by the city to be developable.The current owners received city approval for an office park in 1984, but before construction could begin, voters passed a moratorium on building. The state then stepped in and ordered the city to re-work its General Plan. In 1989, the city adopted the new plan, which incuded re-designation of the site as wetlands.Now, in the face of a $5 million lawsuit threatened by the owners, the city has flip-flopped back to its original position. Sorry, clapper rails - there goes the neighborhood.

—Jill Kramer

Snap Shots

Changes in the State of Forestry Practices Are Eminent

As the clock ticks down, it seems more and more certain that 1992 will be the year when major changes in state forestry practices are finally brought about. The good news is that we have needed major changes for some time. The bad news is that the changes we may get may not only be bad ones, but they may be in place for the next twenty years or more. In short, the new forestry rules put in place this year, either by the legislature or, as a last resort, by the voters, will likely be the rules by which the timber-dependent communities of California will either live or die.

The forestry issue has been badly confused by intense industry lobbying. The industry's message is that more regulation will result in far fewer jobs. The industry has been able to sell this point of view in spite of the fact that California's forests continue to be depleted year after year. The depletion at this point has occurred on about 96 percent of all the forested land in the state. The depletion on industry-owned land is such that lands which should, after harvest, still bear some 40,000 standing board feet per acre are down to only 2500 in some cases and it is the rare industry-owned acre which bears as much as 10,000. This is a far cry from the millions of board feet per acre which were available when logging began in the state some 150 years ago. Industry jobs depend on timber supply, not on forestry rules.

What is needed, both for industry jobs and for healthy forest ecosystems, is new forestry rules which will stop the depletion once and for all and begin the badly needed regeneration of our forested regions. What we are likely toget, however, is another story. What we are likely to get is a forestry rule package which is called "The Grand Accord" by Governor Wilson.

This "Grand Accord" is a very bad deal. It is a forestry rule package that offers two or three bare minimum gains in forestry practices, and it does so at the expense of opening 1000 new loopholes and by planting 1000 new "cans of worms" into the existing forestry regulations. Several detailed analyses of this "Grand Accord" have been done by very knowledgeable and concerned people, and all of them reach the same conc usion: this is a bad piece of work. I do not wish to belabor these analyses here, but they are available upon request if you care to see them.

But this "Grand Accord" is more than a forestry rule package. It is also a steamroller, set to go in early January, and designed to roll over any opposition before it can form, and become law before most folks know it. It is not likely that this "Grand Accord" will be reviewed by any legislative committee. It is not likely that the legislature will hear any public comment on this package. The "fix" is in and it is up to those of us who care to stop it now, before it starts rolling, or be prepared to live with the thing for a long, long time.

Letting this package become law would be a blessing for the timber industry, a curse for the timber workers and a death sentence for California's forests. These rules would allow the industry to finish "strip mining" the remaining timber and vanish, leaving us not only with a devastated timber economy, but also with a devastated resource upon which such an economy could no longer depend.

Stopping the "Grand Accord" steamroller requires an informed and aotive populace. Letters and calls to the offices of state legislators and the governor are needed now! Remind them, if nothing else, that democratic process still has a place in our system of government. Also needed are letters and calls to the offices of our environmental organizations, some of which have actually been duped into supporting this "Grand Accord". This will only happen with your help, and the help of the organizations to which you belong.

Moreover, solving the forestry practices problem in this state requires something for the people to rally behind, more than something to rally against. I hereby submit that there are two things which deserve the people's support. One is the legislative proposal by the California Forest and Watershed Council (CFWC). The second is the Forest Forever ballot initiative entitled, "The River, Oak and Wildlife Protection Act of 1992."

Your support, and the support of organizations you belong to, is needed now. The only viable solutions to correcting the forestry practices in California have arisen from the grass roots. It is up to the grass roots, to you and me, to carry these solutions forward. No one is going to do it for us this time. There are no angels, no sugar daddies, no big groups and no big money and no hungry politicians to do it for us. The state of the forests is a people's issue, and the people must act. There is no other responsible choice.

—Gary Ball, Mendocino Environmental Center

To get in touch with the CFWC or with the Forests Forever campaign, contact the Mendocino Environmental Center, 106 West Standley, Ukiah, CA 95482, 707-468-1660, or email on EcoNet to: bball.

Local contact: Ken Smith 459-3765

OPINION

Dear Editor,

On a number of occasions in the past year, officials of the Buck Center for Research in Aging have used the term "vegetarians" as a put-down about individuals opposed to their research center proposal.

Simultaneously, local papers reported about the research results of a local project which indicated that a change to a vegetarian diet coupled with meditation practice can actually reverse hardening of the arteries.

Notwithstanding the Buck Center's attempt to denigrate vegetarians, this research certainly indicates that the disease prevention and even curative benefits of vegetarianism are promising to the aging population.

Since Buck Center officials claim their future research will benefit all mankind - I am shocked at the backward attitudes individuals like Frank Rox, Mary McEachron and Doug Maloney continue to display toward those who choose a vegetarian diet. Surely, whether a person is motivated to choose a vegetarian diet out of a) pure self-interest, b) concern for the environment and sustainable human food supplies, or c) concern for other creatures - the health benefits are still there.

It is irresponsible and unscientific for Buck Center officials to make fun of vegetarians and reveals Buck Center hypocrisy regarding bettering the future of mankind.

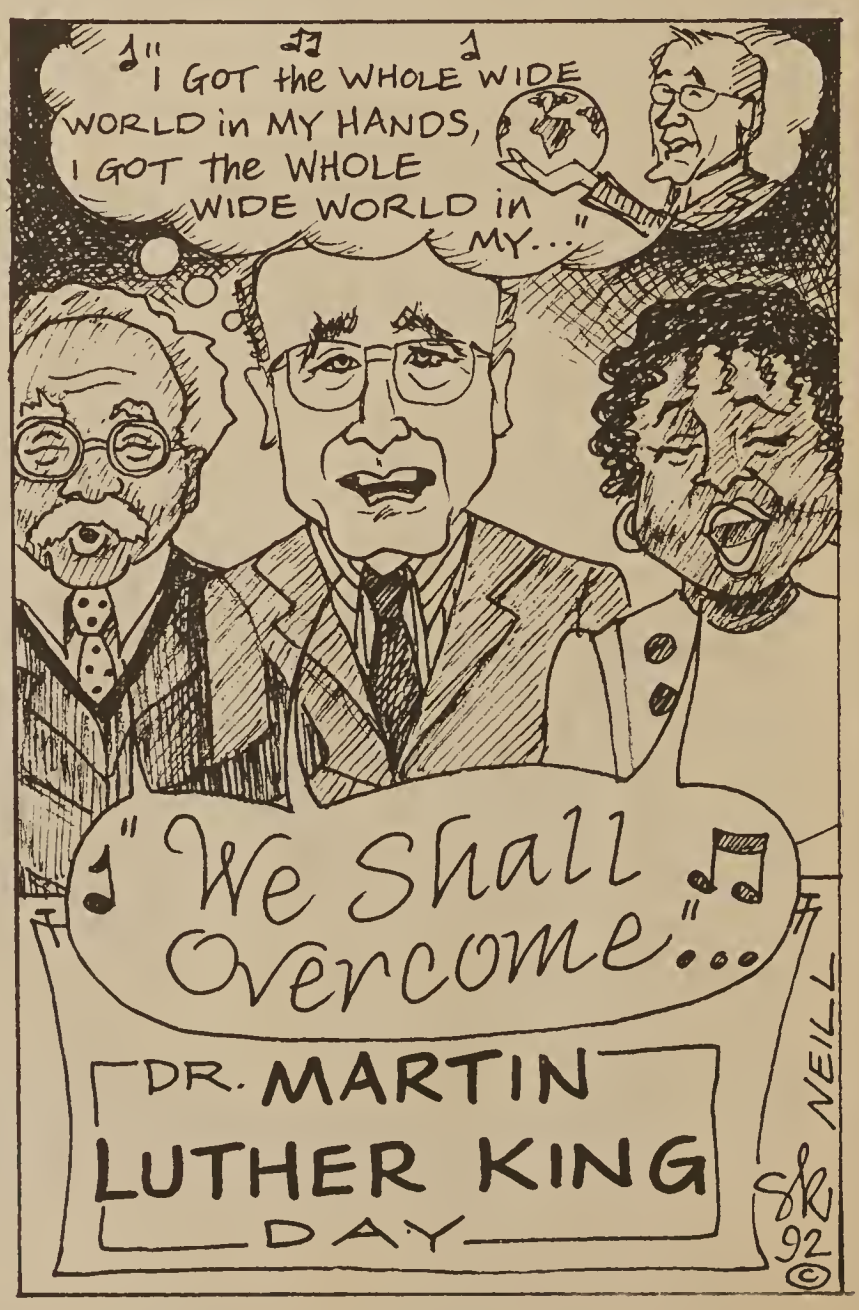
M. Tetarchik
San Anselmo

Editor:

Re: letter from William Luft in Fall issue regarding Israel

"If the critics of Israel would only stand at the heights of Jerusalem and look out towards the sparkling Mediterranean Sea," what they see between the mediterranean and Jerusalem? Perhaps they would see the hundreds of Palestinian villages which were destroyed in 1948. What if Mr. Luft turned his head a little to the East maybe he would see the people who once lived in those villages and now lives in camps. Maybe he should look inside Jerusalem, where its native people are not allowed to build or even repair their homes - look into the neighborhood of Silwan. by the way, Mr. Luft, the Palestinians are fighting to protect their human rights as a "minority". They are fighting for their political rights as a people which are being raped by way of our tax dollars.

Naaim Karkabi and Rebekah Collins
Fairfax



Following the Spiritual Path With Tongue Firmly in Cheek

An Interview with Jack Kornfield

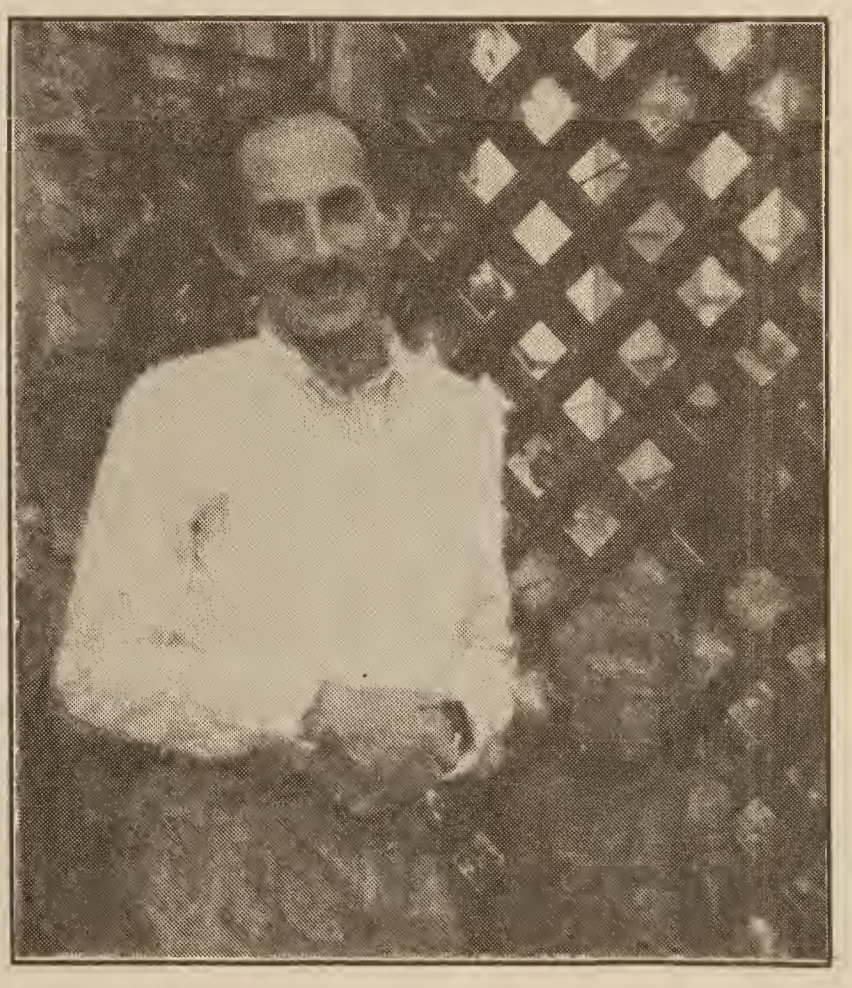
by Wendi Kallins

Q: What did the Guru say to the hot dog vendor?
A: Make me one with everything.

Giggles and groans flutter across the room. The speaker flashes a sly, apologetic grin. Then people settle down as each face shines expectantly, waiting for the next silly story, the next pearl of wisdom. This isn't a night club and that's not a stand up comedian headlining the show. Its a Monday night sitting at the Spirit Rock retreat center with Jack Kornfield. People stream in from around the bay to hear Jack tell stories, articulate their pain and their fears and rekindle their connection to the divine. Telling straight jokes like the one above is not his usual style. Normally, Jack tells anecdotal stories, recites poetry, or simply speaks from the heart. It isn't as though he possesses some secret that others don't have - although thirty years of disciplined meditation has given him a jump start on the rest of us - it's just that he says it so well. His words enter our hearts and we nod our heads as though we knew that all along, we just needed to get a gentle reminder.

These Monday night sittings began in 1984 in a living room in San Anselmo where a few dedicated meditators of the Insight Meditation Society decided to sit together every week. After a meditation of about 45 minutes, Jack would give a dharma talk, speaking on the teachings of the Buddha. But Jack never confined himself to Buddhist teachings. He borrowed from every spiritual tradition, no matter how obscure, as well as books of poetry, novels, and political writings. The numbers swelled and soon the sittings were moved to the Fairfax Community Church where over 100 people would gather weekly.

Then Insight Meditation finally realized a long held dream to open a spiritual retreat center on the West Coast (they already had one in Massachusetts) by purchasing the Spirit Rock property in the San Geronimo Valley. Last year, in November, the first sittings were held in the temporary meeting hall. The crowds kept pouring in and soon there were parking fees to control the traffic. Still they keep coming, not only to hear Jack, but to join in the developing community being created by the center.



"Community is at the heart of spiritual life, whether it is the Christian tradition - whenever two or more of us are gathered in his name - or in the Buddhist tradition called Sangha," Jack explains. "Together with the Buddha and the sacred teachings of the dharma, the spirit of community is held to be equal and equivalent and necessary for awakening. In modern society, the pain of our isolation is evident - so many millions of people, one person per car, big houses where there is one bedroom per person, and yet we're so lonely underneath it all. What we've lost and what causes our pain is so connected with the lack of community.

"Without community we allow the environment to be destroyed. Without community we don't raise and care for our children to create a beautiful and splendid next generation. Part

of the hopes for Spirit Rock is that it will offer community for a lot of people who are inspired by Buddhist ways and practice. But whether it's 12-step meetings, whether it's the community of achurch, a community of people who are politically active working for justice or working in service, community is crucial for the transformation of ourselves as well as the world. You can't do it alone."

Sitting with Jack is not only enlightening and inspiring it's also entertaining. He is full of stories and has finally published a whole volume of them with his new book, *Stories of the Spirit, Stories of the Heart* co-edited by Christina Feldman. He's always been a storyteller and has always been attracted to others who spin tales such as Robert Bly, Michael Meade, or Ram Dass "who is a consummate storyteller," says Jack, "and self revealer. He uses his own life as the material of his stories and I'm thrilled. It is a way that captures more than my attention. It captures my spirit and my heart and, because it does that, I remember stories and I enjoy passing them along."

Jack peppers his talks with jokes and funny anecdotes. "Humor is important to me because I find it balances a kind of piety or over-seriousness where spirituality becomes another grim duty. I love humor because personally it affects my breathing and my body and my inner chemistry. And I feel lighter."

Jack Kornfield is not a guru, despite the throngs that sit at his feet. A guru, he explains, is a teacher whose students devote themselves to him as a person. "Through that devotion one's spiritual life opens or one is awakened. In having a guru one might picture them, pray to them, ask for their energy to transform our bodies and our hearts. You use the guru as a representative of the divine to transform our life. In the Buddhist tradition, although there are some teachers who function in the role of guru, there is another tradition to which I feel much more akin which is called a spiritual friend or Kalyana Mitta. That is someone who themselves is deeply committed to awakening compassion and understanding and they have a great deal of experience in spiritual life. This person, as a friend, as a colleague, shares that in an open way with others as much as others are interested."

This informal nature of Jack's teachings is his attractiveness. His very humanity and humility puts everyone on a first name basis with him, as though he were a personal friend. Like Ram Dass, he speaks about incidents in his life to which everyone can relate. Not setting himself apart, the spiritual life becomes accessible to anyone, not just a monk sitting in silence in a monastery somewhere up in the mountains. This was the very reason that Spirit Rock and its parent organization, Insight Meditation, was formed; to make spirituality available to the householder, to the westerner.

In 1974, Jack joined a group of others who had studied Buddhism as intensely as he and formed the Insight Meditation Society. They chose to leave behind most of the Asian cultural components - the robes, the bells, the Sanskrit and Pali chanting - and focus on the elements of inner practice that are universal in any culture. This included reconnecting with your body and breath through meditation, comtemplative practices that teach people how to cultivate and strengthen compassion or loving kindness. "We've taken the practices that seemed most relevant and offered them in a very simple and straightforward way," he says.

"Much of the practice in Asia is done by monks and nuns in monasteries," he continues. "And the lay people, much as in Christianity, go to the temples at most once a week to pray and pay respects, just as one might go to church and then go home and live the rest of your life - perhaps a little inspired but not so affected by it. What people in the West seem to want is the awakening and the deep spiritual connection that was the domain of monks and nuns, but they want it in the midst of the household life here. So what we've tried to do, in addition to teaching specific practices that seem universally relevant, is also to include the mindfulness of speech, conscious speaking, mindfulness and awareness of intentional relating to people, peacework, and family life as aspects of spiritual practice. Just as in the monastic community, the community life would be part of what you paid attention to or the way that you clean the meditation hall and sweep the paths. We're trying to bring those things out of the monastery and apply them to the specifics of daily life.

Jack is well aware of the monastic life. He first traveled to Asia in 1967 and spent an initial five years studying with a variety of teachers. He has since returned to Asia at least a dozen times, mostly to study in monasteries. He was ordained as a monk many different times: in India, in Burma and in Thailand twice. His main teacher was a forest master named Achanchah, a twinkle of a man with a wonderful sense of humor. "He was a very personable and engaging teacher, and at the same time was clearly very strong. He was the kind of man who had walked across the subcontinent and lived in caves and did not worry where the tigers were in the jungles at night. Clearly someone who had

been initiated in some deep way himself into much of life. And he was such a very happy person."

Jack also was attracted to the huge old subtropical forest of Achanchah's monastery "with little tiny huts under the trees and wandering paths that were swept by monks. The experience of the forest was magic." One of Jack's first books *A Still Forest Pool S* talks about life in the monastery and the ways of his teacher.

Yet the monastic life was set aside when Jack chose to return to the West and become a householder. "I didn't know when I made the decision the first time. I simply knew that I had learned a great deal of what I had been interested in understanding and I felt moved to come back and live in the West with that understanding. I also had a very deep longing for a family and for a relationship. Now I understand that was critical in coming back and searching for that."

Jack has no idea why he chose the Buddhist path. "It's a mysterious question. I don't know what attracts us to a person as a lover or to a career. Part of it is chemistry." His first introduction to Buddhism came as a child of 14 when his mother gave him *A Third Eye*. The book is written by a man "who was a plumber in London who fell out of a tree and claimed to have switched souls with a Tibetan Lama and wrote all these mystical books about opening your third eye by surgery in some cave in the Himalayas. Monks were levitating and flying and I thought it was just marvelous."

There was also something in the simplicity and clarity of the Buddhist teachings which drew him. "When I was ordained it was in a beautiful 1000-year-old Cambodian temple in northeast Thailand that had been part of the Khmer empire. This old abbot in his eighties did the ceremony and it had felt like I had done it many times before. I don't know if that's true. But there was a quality about it that felt just like getting in my car and going down to the supermarket, almost. It was something that was so familiar."

Jack pondered the notion that he had been leading the monastic life for thousands of years. "I have no idea - I think so - and I flunked. That's why I keep coming back - to pass the course." He smiles his Coyote grin.

Yet, despite his intense training in Buddhism, Jack doesn't feel that one must be a Buddhist to understand Buddhist teachings. "I don't like to think of it as being a Buddhist. I don't know if the Buddha was a Buddhist. The Buddha's teachings are wonderful, they're really universal teachings. One needn't be a Buddhist - in fact it's probably better for your friends and family if you're not. The word Buddha means awakened. The teachings are the awakening of understanding and compassion. The way they are used is very simple.

"First is to cultivate the capacity to live in the present. The past is a memory, the future is a fantasy, The present is the only place that we can love one another, touch or heal the earth, make any genuine connection with life. In living in the present, if we open our hearts and our eyes, we discover that there is great suffering and great joy - both. There is no one who doesn't have this experience. Usually we run away into the past or the future or fear or anxiety or plans in order to escape suffering and try to make pleasure last. It never works.

"By living in the present, we can appreciate the incredible beauty that we have around us. To live in the present is to bring a sense of gratitude and understand the preciousness of our life. In that spirit, taking a walk or washing the dishes or being able to drive itself becomes a meditation. If we're doing the dishes only to get them done in order to get to some other thing, we'll be constantly frustrated. If we're trying to mollify a crying child so they'll stop crying and we can get back to reading or whatever task we were doing, we won't be able to love our child and we won't really love ourselves."

The next teaching of the Buddha is of compassion. "Living is hard. And there is great suffering on the earth and each of us has our sorrows. Seeing this, how can we not be compassionate? This too can be reawakened, remembered, can be connected with so that it becomes a basis for our action.

"The third simple piece has to do with intention. Buddhism has precepts, not very different in some form than the ten commandments, except that they're not saying that you're sinful if you break them. They simply remind us that if we act in certain ways - killing, stealing, lying - it brings a lot of suffering to us and others. If we act with a pure heart and pure intentions so that our words come out of truth and kindness, so that our actions towards others come from the intention to benefit ourselves and

others, then even in difficult times our lives are good. We always have our virtue no matter what else changes in our lives. Our integrity is not worth trading for anything else."

Jack tells a story of a great Buddhist teacher in Burma, U Ba Kin, who ran the finance ministry, the equivalent of the IRS, and the ministry of transportation and housing in the early 1950s. He made all the members of his offices of the treasury and revenue service sit for an hour every morning and meditate before their day of work and then take the precepts to not kill or steal or harm anyone as part of the warm-up for their day's work. "It would be remarkable if Congress did that. Our country used to be based on very deep Christian spiritual principles which are beautiful: principles of integrity and sacrifice and compassion. Those were the governing principles by which the founders of the United States created a society. They have been lost in the secularization of society and now we live in many ways in the absence of the sacred, borrowing the title of Jerry Mander's new book."

Not only does Jack bring spirituality into everyday life, he also encourages the bridge between the spiritual and the political. His talks are filled with references to political events - he called the Gulf War the Mini-series - and he encourages people to get involved in political action. "In the Buddhist communities around America they are involving themselves in peace work and social justice causes in a very active way. Similarly, people now in the environmental movement or those working towards peace have been coming to spiritual groups looking for a way to bring a spirit of compassion and harmony into the work to make it more effective. It's not because you are supposed to be spiritual but because, in the end, love wins out. There is nothing in the world that enough love and enough patience and enough integrity and enough justice in the long run will not transform. Napoleon said that the one thing that most amazed him in this life was to discover that the sword is always beaten by the spirit."

Many of those involved in political work are continually confronted with their rage at the injustices visited upon other peoples and upon the planet. There is a constant debate on the effectiveness of doing political work while filled with anger. It is a subject often touched on during the Monday night talks. Unlike many spiritual teachings that suggest that people get beyond their emotions, Jack's form of Buddhism helps people to stay with their feelings.

"The first thing you need to do with anger is to respect it and not push it away or condemn it. Otherwise, that's just more anger. Then, respecting it, you need to understand it, not just with your mind but with your heart. If you pay attention, you find that anger always arises out of pain or fear. In the case of the Gulf War, it was the pain and the suffering of so many hundreds of thousands of people and the destruction of the environment. The fears were great for many of us - that it would escalate or that it portend many similar videogame-type wars in the future. Acknowledging the pain and fear that is the source within empowers one to speak from and act on those places.

"If you say, 'I'm angry at you, you son of a bitch,' people don't want to hear more than your opening remarks. But if you say, 'I am freaked out by the level of pain this is causing. I'm deathly concerned and fearful,' you can make an equally strong stand and put your body in the way. You allow it [anger] to happen, but also include the others in the experience that gave rise to the anger. In that way you use your heart to transform the anger into those deeper feelings from which it arises that are common to everyone."

The flip side of the coin is getting so engulfed by the pain and suffering in the world that it envelops your very being. This gives rise to feelings of despair, a common occurrence in these chaotic and frightening times of political and economic upheaval. Coping with despair is another frequent topic at Spirit Rock. One of Jack's many strengths is to uplift peoples hearts in the midst of despair, either with a humorous anecdote or with a spine tingling, heart warming story that reminds us of the resilience of the human heart.

"Brother David, when asked about despair recently, said, 'I am continually surprised by life. It never turns out quite the way I expected.' And if you look at that, it is true. So it is clear that we're not running the show. That helps a lot when you get into despair, thinking that it's going to be a certain way or that you have to fix it a certain way. Rather you sense that your part in it is to bring as much integrity and commitment and compassion to the world as you can, but that it's not your theater piece."

As is often the case, Jack answers a question with a story. "Some years ago," he begins, "I was in the Cambodian refugee camps along the Thai border when the refugees were streaming out of Cambodia. At first I was to work on medical teams as a translator, but then I got sick myself and ended up

helping an old monk who was one of the few great Cambodian teachers to survive the killing fields. He was to establish a big monastery in a camp of the Khmer Rouge themselves. There were 50,000 people on this dry, barren rice plain in the hot season, in huts that were four by five feet wide. They were remnants of families - an uncle and a daughter - because every family had lost members; in every village the temples had been burned. The holocaust in Cambodia was as grave a suffering as any peoplehave suffered in modern times.

"He went into the camp and was allowed by the UN to build a large bamboo platform for a Buddhist temple in the middle of this camp. The Khmer Rouge commanders, who still controlled many of the people in the camp underground, told people that if they went to the temple that it might lead to grave consequences - perhaps death. When the temple was done, they rang the bell and announced that there would be the first Buddhist service in camp in the center grounds. Twenty thousand people came.

"At first Maha Gosananda, this wonderful Cambodian monk, who has now become the supreme patriarch of Cambodia, simply began to chant the ancient chants that these people had not heard for ten years; the ancient chants that had been the lifeblood of Cambodian spirituality for 1000 or 2000 years. And the people sat there in stunned silence, listening and some began to weep. And then it was time for him to speak the dharma, to speak on truth.

"He took a verse from the very beginning of the Dhammapada, the words of the Buddha that go: Hatred never ceases by hatred, but by love alone is healed. This is an ancient and eternal law. And he chanted it in Sanskrit or Pali, and then in Cambodian, alternating over and over again...to people who had suffered as much as these people had. I wondered what he could possibly say - and people just sat there and they wept because they knew that it was so true - that even with what they had faced, this truth that he spoke was greater and deeper than their sorrow. And it reminded me that if the Cambodian people could do that then anything is possible for we humans."

While Jack teaches and practices meditation, it is integrating spirituality in our lives that matters the most. "Meditation practice is one part that at its best speaks of reconnecting with our own hearts and with the deepest human possibilities and human values. We all know in ourselves that we have a potential for much greater compassion, for much greater balance and wisdom. This gets lost in the complexity and conflicts and upheaval and speed of our modern life. Every wise society creates sacred places and rituals or practices to assist its members in reconnecting with their deepest values.

"The center of Spirit Rock that we've established in the San Geronimo Valley is intended to do that. It's intended to be a place where people can come and just walk the land or come and sit in meditation and have instruction in compassion and balance and equanimity practices, in mindfulness. To hear talks or meet other people are oriented toward reawakening and reconnecting with that deep spiritual place in all of ourselves."

During a time of civil war in Korea, a certain general led his troops through province after province, overrunning whatever stood in his path. The people of one town, knowing that he was coming and having heard tales of his cruelty, all fled into the mountains. The general arrived in the empty town with his troops and sent them out to search the town. Some of the soldiers came back and reported that only one person remained, a Zen priest. The general strode over to the temple, walked in, pulled out his sword, and said, "Don't you know who I am? I am the one who can run you through without batting an eye."

The Zen master looked back and calmly responded, "And I, sir, am one who can be run through without batting an eye." The general, hearing this, bowed and left.

From *Stories of the Spirit, Stories of the Heart*

Snap Shots

Marin Environmental Alliance Survey

The Marin Environmental Alliance is a group of over 40 organizations in many areas of the environmental movement. Meeting every other month it helps to frame an environmental agenda for the Marin Community Foundation. Recent meeting topics have included the Marin Countywide Plan update and transportation. It recently published an update to its 1988 survey of the Marin environmental community. The most noticeable addition was the number of organizations putting increased minority participation high on their priorities.

Footloose Forays

Naturalist Michael Ellis of Footloose Forays, whose column appears in the Point Reyes Light and who is heard on many radio stations, has started a new project for those of us who don't get out into nature as often as we'd like. Its an audio newsletter, featuring a collection of great sounds, including a Native American story, songs, poetry, and interviews with interesting people. It will come out 3 times a year (Feb., June & Oct.) and costs $27 from:

Michael Ellis, POB 1179, Pt. Reyes Sta., CA 94956

Mill Valley Sister City Committee

In late April, a trip to Olympic Village, Mill Valley's sister city in Moscow is being led by Larry Snyder, co-founder of the Committee. It will be a round the world trip, flying to Khabarovsk, and taking the Trans-Siberian train to Irkutsk and Lake Baikal and then flying to St. Petersburg and finally to Olympic City, Moscow. Accommodation is in first-class hotels, except for 4 days staying with families in Olympic City. Contact Sandy at Small World Travel 388-9335 for more details.

Resource Renewal Institute launches "1000 Stewards of Marin"

Resource Renewal Institute's Green Century project is looking for 1000 Marinites to become "Stewards of Marin". Like the Earth itself, Marin County is a place of magnificent natural treasures that are being overused or lost every day. For example: deforestation has led to soil erosion that fills in the Tomales Bay delta 50 feet a year; Miles and miles of salmon streams have been dammed; Vast stretches of wetlands have been drained and filled; urban sprawl has changed the ecology and liveability of the place we call home.

Being a steward is both a financial and personal commitment. As a steward you can help make Marin more self sufficient by helping us use our natural resources more intelligently. Stewards can participate in a permanent watchdog group that will monitor local agencies and help document and quantify the economic benefits of well managed resources.

For more information contact: Peggy Lauer, Director, RRI, Bldg; 1055 Ft. Cronkhite, Sausalito, CA 94965 332-8082

International Development and Education Association.

IDEA works to help educate students about developing countries and to build partnerships between groups here and in those countries to raise funds. For example a student action group at Tam High is learning about and raising funds for a group of Guatemalan exiles in Mexico trying to start a chicken farm. Students at Drake High are raising funds to provide materials, benches and desks to a school in Malawi. For more information contact:

Pat Brenner, IDEA, 120 Woodland Ave #2, San Anselmo CA 94960, 456-9196

In Spirit - Helping Quadriplegics

In Spirit works to help meet the attendant care needs of quadriplegics, the first issue of their newsletter "On the Move" details some of the problems of getting adequate care amid funding cuts to the In-Home Supportive Services Program (IHSS) from their already pitifully low amount of $4.92 an hour. A survey carried out by In Spirit showed that of those who paid their attendants less than $7/hour 82 percent had been robbed and 73 percent abandoned. Lobbying was recently successful in preventing a cut-back in attendant hours. For more information contact Aneice Taylor, In Spirit, P.O. Box 383 Woodacre CA 94973

Opportunity House Benefit

Pat Dale, well known to readers of *Options* , announces a benefit for "Opportunity House", a day center for homeless women and children featuring Peter Anderson and Cathy Shine's new book "100 Faces of Marin" and honoring the cover girl of the book, Marin's own Alice Yarish. The benefit will be held near the end of February. For further information contact:

Pat Dale, 205 C St, San Rafael, 94901, 456-3569

Snap Shots

Marin County-Wide Coalition on Homelessness

Marin County-Wide Coalition on Homelessness is a network of organizations, businesses and individuals working to improve, broaden and coordinate services to prevent homelessness; address the immediate needs of homeless people; and to work for systemic changes.

The coalition is requesting SOS-Emergency needs supplies from the community to provide Marin's homeless population with necessities. Supplies needed include Sleeping Bags; Tents; Megavitamins and Personal hygiene items (toothbrushes, shampoo, soap, razors etc.).

Marin Concerned Citizens will act as a clearing house for donations. Drop-offs 10 a.m.- 3p.m. Monday through Thursday (call to arrange for drop-offs, before or after these hours). Distribution is through the Homeless Hotline (459-5009) at the Salvation Army (9 a.m.- 12 noon and 1 p.m.- 4 p.m., Mon., Wed. and Fri.). All financial contributions will be used to purchase new sleeping bags, which can be bought in Marin for under $20.

Contact: Lynne Symmes, Marin Concerned Citizens 456-7805

Restoring the Earth

Restoring the Earth, whose directory of Bay Area restoration projects was listed in *Options 1* , now has a newsletter. There most recent listing of volunteer opportunities includes restoration work in the Golden Gate National Recreation Area. For details contact Greg Archbald at GGNRA 556-0581 (Mon.- Fri.) or 388-3106 (weekends)

—Mitra

Conference on Green Plans

Resource Renewal Institute will sponsor a conference on March 5-7 entitled "Green Plans: National Policies Toward a Green Century." A Green Plan, such as the one adopted by the Netherlands, is a comprehensive program for cleaning up the pollution and altering the economic structures that are detrimental to a healthy, sustainable environment.

The conference, cosponsored by the U.N. Environment Program, the council of State Governments' Center for Environment and the Marin Community Foundation, will bring together the authors and managers of environmental recovery strategies from the Netherlands, Norway, Canada and the United Kingdom.

Speakers will include Paul DeJongh, the head strategic planner in the Netherlands' Ministry of Housing and Physical Development's environmental directorate; Paul Hofseth, special advisor to Norway's Ministry of Environment, Robert Slater and Brian Emmett, senior officials in Environment Canada, the nation's environmental ministry; and John Stocker, a senior official in the United Kingdom's Department of environment.

For more information, write Jennifer Carroll, the Resource Renewal institute, Building 1055, Sausalito, CA 94965; or call 332-8082.

Environmentalists Propose Water Efficiency Plan

In the wake of the narrow defeat of Measure W, MMWD's plan to import new water from the Russian River, Marin's environmental community is scurrying to make good on its promise to come up with an alternative plan. Representatives of Sierra Club, Audubon, Environmental Forum, Marin Conservation League, Resource Renewal Institute, and other environmental groups met with elected officials, water engineers, and lawyers in early December to develop such an alternative.

Resource Renewal is pushing hard to see adoption of the key components of a study it has developed over the past year that would rely heavily on conservation, reclamation and retrofitting. Most importantly, the report outlined a plan to save as much water as the District wanted to import, at less than one third the cost. This plan relies primarily on water-efficient technologies, such as ultra-low flow toilets, rather than on new engineering projects. Under the efficiency measures outlined, the District could meet all it's water needs for the foreseeable future with existing supply sources.

While all the environmental groups agree that conservation methods should be the centerpoint of any new plan, some are hesitant to accept the projections put forward by RRI. Paul Lucinski, an ardent critic of MMWD's proposals has some concerns about RRI's conclusions. "I agree with the principle of conserving as much as possible," he said. "But RRI's numbers are imprecise. They need to look at it in terms of peak demand and include the post-drought increase in usage which is likely to occur."

It is difficult to measure people's habits, humans being less precise than cubic feet. Those who have studied water conservation habits closely say that you can't rely on numbers achieved during a drought. "You have to break conservation down into two parts," says John Nelson, manager of North Marin Water District, "crisis management conservation and long-term conservation... After a crisis we typically expect a rebound of three to four years where customers return to previous levels."

"The problem is the water board is supply-side oriented, when they should include conservation" ***Paul Lucinski***

Nelson concedes, however, that people's habits can change. "This time there is some change in attitude, a move toward sustainable resources. I do think there will be some residual conserving due to three things: the high water rates, the conservation education programs and some attitudinal changes. We've studied conservation here since 1980 and we have a 34 to 35 percent conservation rate over the time when there were no conservation programs. Each year we get a 5 percent year to year increase in conservation due to our long-term conservation programs."

The major criticism of MMWD's water program is it's basic approach. "The problem," says Lucinski, "is the water board is supply-side oriented, when they should include conservation. I think a 10 to 15 percent reduction is possible right away. We need a new division of water conservation, a staff to look at all the options in-depth."

MMWD would argue that they are very conservation oriented but the study by RRI says it can go much further. It's far reaching proposals include a comprehensive, district-wide, free audit/retrofit program which would analyze the water use in each home or business, install efficient 1.5 gallon toilets, showerheads, and other water saving devices, and recommend both interior and exterior/landscape changes to reduce water usage.

It further calls for the increased use of reclaimed gray water for large landscape uses, such as golf courses, similar to an MMWD proposal. It also agrees with MMWD's plan to continue leak detection and repair of existing pipes and facilities. However, RRI dispute MMWD's claim that up-sizing pipes and pumps falls into the category of repair. Rather, it claims that enlarging the system only makes room for a much larger volume of water to be imported for new development.

It is recognized that an ongoing education program would be necessary to reach children, new residents, business managers, institutions, professionals such as architects and landscapers, and the general public with clear, usable information on how and why to conserve water. RRI also wants an outside study of MMWD, clarifying supply, demand, and the many other statistics in

question, and analyzing both engineering and financial management practices.

Energy Resources Institute, an independent consulting firm presented two plans to MMWD last year, according to ERI president Guy Philips. Rather than the free retrofit program put forward by RRI, ERI conceived of a self-financing program. The Marin Water efficiency program would be a self-financing, revolving fund to lend money to consumers to retrofit their property with ultra low flush toilets, showerheads and faucets. The fund would then be paid back from the savings the consumer experienced and would be reflected on their bill. So the consumer would never have to spend money and the district would never have to issue rebates.

"We also did work to show how the water district could do improvements to their water systems by designing them to off-load water use to non-peak times and then making a system that would be more efficient based on a more even usage of water. If you put less stress on the system you can design a better system," he explained.

Some proponents of the conservation oriented plan suggest a ten year window to give the efficiency program and other measures a chance to work, and to determine whether additional water is really needed. No new supply projects, such as Russian River,would be pursued during the ten year period. This would also allow time to investigate new cost-effective technologies for desalination.

Others, such as Steve Kinsey, chairperson of MCL's water committee, feel it is important to keep all options open. While agreeing that conservation and efficiency should be the cornerstones of any water proposal, he feels that MMWD's efforts to create a 30-year plan is appropriate. "There will always be future uncertainties," he said, "but that can't be the valid reason to not plan ahead." Kinsey is in favor of upgrading the infrastructure of the existing pipeline to the Russian River. Yet the differences between RRI and MCL's positions are more form than substance.

While RRI would like to see conservation in place before providing for an increase from the Russian River, MCL would rather have the Russian River contingency already planned in. Says Kinsey, "If we focus on conservation and efficiency and monitor that effectively then we can always re-evaluate at a later date before we make any capital expenditures to expand the Russian River supply."

Both environmental groups have agreed, in theory, toward allowing $12 million in system improvements. This would anticipate future extensions, according to Kinsey. Kinsey also feels that the conservation goals should be anticipated in smaller increments making them more achievable.

RRI, whose Green Century Program is researching all aspects of environmental planning, goes beyond the confines of the water debate. "This issue is not only about water, but about worldviews," says Daniel Solnit of RRI. "It is a conflict between the old, obsolete approach to problems: limitless growth, development, and deficit spending without regard for the future or the environment, and the emerging understanding that all resources and ecosystems have limit. Problems can only be solved with an integrated approach, not piecemeal, and every decision must take into consideration the impact on other parts of our natural, social and economic systems, as well as future generations. Water policy cannot be treated apart from questions of energy, growth, land use, transportation, air quality, wildlife habitat, and so on. Quick fixes will only engender further debate. Any long-term solution must be sustainable, both economically and environmentally.

"Marin has an opportunity to move from haphazard growth to rational planning, from resource exploitation and depletion to integrated resource management. In doing so, we can become a model for other communities. In this time of worsening economic and environmental crisis, the decision to live sustainably on the Earth is not really a choice, but a necessity. Ultimately, this is not only a question of water, but one of vision, of values, and of survival."

To let MMWD Directors know what you think, call them at: 924-4600 or write: Directors, MMWD, 220 Nellen Ave. Corte Madera, CA 94925-1169 (Directors Chip Wray and Joan Bossenecker are already amenable to a better plan. Chris Morrison, Leo Cronin, and Mack Miller could use some more persuading.)

You may also express your views in person. MMWD is holding a series of public workshops on questions of water supply and demand. They will be held at 7:30 p.m. in the San Rafael City Council Chambers, located in San Rafael City Hall on Fifth St. The next one will be on Wednesday, Jan. 29 and again on Wednesday, Feb. 12.

For more information on the Efficiency Plan contact Daniel Solnit at Resource Renewal Institute: 332-8082

Community Foundation to Reassess Human Needs Criteria

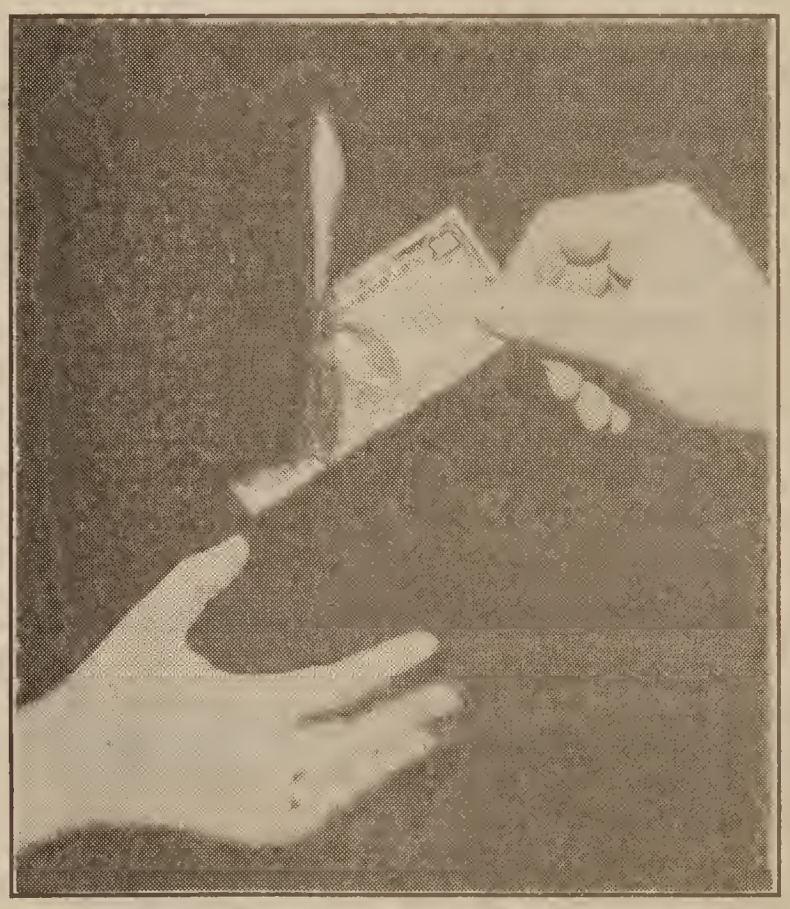
By Amity Hotchkiss

In a year when Marin's human care agencies are struggling to find adequate funding, the Marin Community Foundation has suspended grantmaking for human services for six months while it reviews its funding policies.

After briefly announcing the review, Foundation board members went into retreat to begin to determine new policy guidelines for the program areas of human needs and integrated approaches, two of its eight funding areas. New guidelines for grant applicants under these categories are expected to be released in June. Agencies funded through June, 1992 will receive six-month extensions until December, when new grants will be approved for 1993. No one-time grants will be approved in 1992.

The Foundation, formed in 1987 as the administrator of 80 percent of the Buck Trust monies, just formed its policies in 1989, telling the public that it would re-evaluate them from time to time. But this is the first time program criteria for human care agencies have come into question.

"Community needs change and new issues arise, so we felt it was time to look at the policies again," said Sallyanne Wilson, the Foundation's communications officer. She said the two program areas were being looked at because guidelines perhaps were too broad, causing human needs organizations to apply under integrative approaches where they often didn't qualify. "We were trying to foster collaborative programs with Integrative Approaches, but we got requests from singular agencies," she said. "In that area, we had $500,000 to give out but we got $4 million in grant requests. The expectations of what would qualify were unrealistic."



Marin human needs agencies, especially those whose major programs are funded by the Foundation, say the review scares them. "It's an unknown process with an unknown result," said Tom Wilson, new executive director of the Canal Community Alliance, which gets the majority of funds from Foundation grants.

He said the Foundation promises to involve human needs agency representatives in community advisory panels being formed, but who will be invited is still unclear. In addition, members of other foundations, people from academia, and heads of public and private organizations will make up the advisory groups.

"We get a large amount of money from the Foundation, so we're trying to get them to make sure they take our needs into account," Wilson said. "But they are a foundation, so it's not a democratic process."

In anticipation of the push toward collaborative efforts, he said his agency is trying to expand into consortium-type grant requests. Some ideas are to band together with other agencies to provide employment training and to establish a county-wide language center to teach English. "If we join together we make sure we're not duplicating services and can sometimes make a greater impact," said Wilson.

But Diana Conti, director of Novato Human Needs, is wary of this approach. "It's the philosophy of Foundations to give to just a few people to make a big impact, and that scares me," she said. "They like to start up new programs, but it's harder for an agency to get continuing funding that way. I don't see why they can't finance the community through the delivery system that already exists."

She believes the restriction to community projects may frustrate the Foundation board because it cannot fund more creative endeavors. "I think there's a hidden agenda to the review," she said.

Mental Health Assn. Director Dorothy Hughes
Photo by Allan Smorra

Her agency has received $100,000 in grant money from the Foundation three years in a row, enabling it to continue a 20-year tradition of providing food and housing, counseling, and an array of other services to the needy in Novato. Other funding comes from the United Way, private donations and state and federal funds.

Agencies often have no choice but to apply for community grants when government monies dry up. The Mental Health Association of Marin has seen a gradual reduction in public funding for programs, especially residence centers which require around-the-clock professional staffs.

Foundation funding for the Campaign for a Healthier Community, a family help program, dried up in June last year. It provided counseling and drop-by centers for families with teenagers."The Foundation didn't feel we needed a staff, that the parents could carry this burden themselves," explained Dorothy Hughes, director of the Association. "Families are in serious trouble and they can't help each other if they're isolated and alone. We need to create communities to solve problems."

Without Foundation money, "we're in serious trouble financially," she said. "The towns only give us a little bit and the state and federal money's been cut drastically. So people are looking to the Foundation to step in where the government has stepped out."

For many agencies, Foundation grants have been a godsend. The Marin Housing Center's Fair Housing Program now employs several counselors to help people with housing discrimination problems. "The Community Foundation is a marvel," said Nancy Kenyon, director. "The money has helped us expand our fair housing and education programs, and although it's not the majority, it's essential funding."

She said the rest of the money comes from the county and from the Department of Housing and Urban Development (HUD).The agency is the only one of its kind in the county providing help to both tenants and landlords to prohibit housing disputes.

While the Foundation holds immense power over community grantmaking in Marin, some agencies find ways to survive without its support. Before 1989, 85 percent of the Human Concern Center of Marin's budget came from the Foundation. Then it was taken away. Since then, the agency cultivated other sources and expanded programs. Whereas in 1989 the agency served 2,000 people,last year it helped 15,000 with food, clothing, financial assistance and support services. Funds came from private sources and government assistance.

The agency plans to approach the Foundation again, according to Rob Simon, executive director. "Foundations want agencies to receive funding from a variety of sources, and that, coupled with the fact that we've survived for two years without their help, shows that we're worthy of consideration."

But he also expressed concern about the new criteria. "Everybody's sitting on pins and needles waiting to see what the new guidelines will be."

The Community Foundation expects to form advisory panels within a
month and has announced it will hold a public forum regarding its guidelines in the spring. Marin's citizens who are aware of the great trust Beryl Buck left in the Foundation's hands will be watching the process with much scrutiny.

As administrators of this fund,the Marin Community Foundation has become a kingpin in the fight to retain county services for those
less able to help themselves.

And this fight has become more intense as state and federal funding sources trickle out. That kind of power means the decisions the Foundation makes now will impact the county for decades.

County Human Rights Commission Opposes Buck Center
Opposition to Medical Research Factory Broadens

Opponents of the Buck Center for Research in Aging scored a significant victory September 16, when the Marin County Human Rights Commission voted 3-1 in favor of a resolution asking the Board of Supervisors to re-examine their support for the Buck Center. The Commission, acting on a complaint brought by two formerly homeless men, Jay Cimo and Arthur Ring, found that the needs of the disadvantaged of Marin are not being met, "in part due to the diversion of funds established in the Beryl Buck will (to) care for the needy of Marin..."

The Human Rights Commission's resolution recommended that the supervisors ask the courts to re-examine the wisdom of spending $47 million to build a research facility, when services in Marin are falling to the budget axe. The Commission also recommended the supervisors hold a public hearing on the issue, and not approve the Buck Center's land use application until "the Buck Center can demonstrate responsible spending that serves the needy of Marin."

According to members of Marin Watch, a local conservation group, the vote of the Commission shows a broader level of opposition to the Center than previously thought. "It is clear that as people learn more about the Center, they are disgusted by its profligate spending and extravagant plans," said Suzanne Roy of Marin Watch. "People are finding many reasons to oppose the Center, whether their concerns are human needs, animal rights, responsive local government, a clean environment or over-development of Marin."

Marin Watch is organizing a grass-roots effort to stop the construction of the Buck Center. The group is advancing a ballot initiative to require voter approval of any changes in the use of A-60 zoned land. The proposed site of the Buck Center is a parcel of A-60 land on Mt. Burdell in Novato. The group is also monitoring the EIR process and educating the community about the threats the Buck Center presents to the environment and quality of life in Marin.

—Craig Perrin

Contact: Marin Watch at 454-4107 to get involved.

Beyond War's New Incarnation.

"Beyond War" has now become the "Foundation for Global Community". Our goals have broadened from a major emphasis on stopping nuclear war to discovering, living and communicating what is needed to build a world that functions for the benefit ofall life.

The issue that confronts us today is even larger than the now-diminished threat of nuclear war: can the human species recognize its place as an integral part of the living system on which we depend? The implications of this new vision are profound. Our institutions and our personal lives are built upon the assumptionthat we are separate from and dominant over other forms of life. Truly seeing and experiencing ourselves as members of a global living community calls for a total shift of mind and being, with deep implications for many aspects of the way we live.

The new organization has put more emphasis on the autonomy of the local groups to develop projects on which they wish to work. Because it is obvious, in a general sense, that we are not beyond war in our global community, that emphasis will continue with many as their primary interest. For others, environmental issues, overpopulation, the rich getting richer and the poor of the globe getting poorer, and strong conflicts among religious, ethnic, and national groups continue to divide us as a Global Community and therefore are seen as a primary emphasis.

The new emphasis on local autonomy and placing power in regional councils, while it may be uncomfortable at first, does allow groups like Beyond War Marin to create new linkages and unique programs. As an example, recently some members of the Marin groups have been involved in one of the Global Initiatives programs: the ending of international arms sales and transfers, as well as working toward arms reductions internationally. There are many other projects on which members can work if they are really interested:

* Ensuring that the world's leaders, including President Bush, attend the Earth Summit Conference, a forum on crucial global policies that is scheduled to take place in Brazil in June, 1992.

* International Outreach, working with people in the Soviet Union, Central America, and with the Israelis and Palestinians to help them achieve their goals of peace.

* Local issues such as the proposed nuclear waste disposal site in the Mojave Desert.

In addition, members can initiate action programs in any appropriate areas about which they are concerned.

We hope that you will join us in this journey to discover together our specific contribution to building the foundation for a true global community.

—Frieda Engel, Jean Miller, and Ben Young

This article first appeared in "Beyond War, Marin County Update" December 1991; For more information contact: Beyond War, P.O. Box 406, Corte Madera CA 94976 479-5100

Sam LaBudde's Courageous Journey

Lisa Alpine

"We are in the midst of a biological Armageddon being nickeled and dimed to death, and the quality of life is being compromised." -

Sam LaBudde, 1991 winner of a Goldman Environmental Prize.

Sam LaBudde stopped by Earth Island Institute in San Francisco in March, 1988 to find out what he could do in the Amazon to save the rainforests. While waiting to talk to the program director, he picked up an article on the tuna industry's dolphin slaughter. The novice environmentalist could not believe the horrifying information in the literature he was reading. His outrage turned his travel plans around and, from that moment on, saving dolphins would be his mission.

Armed with his anger and a degree in biology, LaBudde connected with Stan Minarian at Marine Mammal Fund in San Francisco to discuss what could be done. Minarian said their hands were tied unless they had graphic proof that dolphins were dying in the purse seine nets used by tuna fishing boats in the eastern tropical Pacific. The only documentation was verbal reports from upset, guilty fishermen and government observers. Cameras of any kind were simply not allowed on U.S. tuna boats. LaBudde proposed he get a job on a tuna boat in Mexico, where the captains might be more lax about photography and less sensitive to the problem of graphically documenting the ongoing slaughter. No one thought he could pull it off - an environmental spy with no espionage background or filming experience. But LaBudde was gung-ho and headed down to Ensenada. Within days he landed a job on the Maria Luisa, a Panamanian tuna boat, under the pretext of being a disgruntled Yankee with a hankering to learn Spanish and see the Andes. Minarian shipped him an 8MM Sony camcorder just before the boat left port. LaBudde let it be known his wealthy father had sent it to record his only son's worldly adventures. LaBudde eased into life on the ship, filmed the crew eating and goofing off, and accustomed them to seeing him with camera in hand at odd moments.

Dolphins are used in the eastern tropical Pacific Ocean, between

California and Peru, to track schools of tuna. For reasons not yet understood, tuna swim below dolphins in this region only. Fishermen watch for dolphin schools and then round them up with speedboats and seal bombs (small sticks of dynamite used to stun the dolphins and prevent their escape). When the dolphins come to a standstill, the boat spreads its mile-long net around them and closes the purse strings on tuna and dolphin alike.

The Maria Luisa's first set, or fishing effort, on dolphins was huge. LaBudde hadn't used the camera and was reluctant to attract unwanted attention, but the slaughter was too massive to pass up.

"All of a sudden, 2000 dolphins were trapped inside the net and hundreds of them were caught under canopies, drowning." More than 200 dolphins drowned in this first set, entangled in the net. Only one tuna was found.

"It was spiritually crippling believing, or accepting, that human beings could be so indifferent to the fate of a species, especially dolphins," LaBudde explained. He feels that dolphins are special because they show compassion and have even been known to save humans at sea. "We're talking about trashing the most highly evolved species in the world's oceans. If dolphins lived on land, we'd protect them. If this (dolphin killing) was done in sight of shore, it wouldn't last three days; you'd have people lining the beaches to stop it..."

On April 22, 1991 Sam LaBudde was one of six grassroots environmentalists from around the world to receive the Goldman Environmental Prize. The award, worth $60,000, honors individuals from six different continents who have succeeded in protecting or enhancing Earth's natural resources. The award was created by Richard and Rhoda Goldman, San Francisco philanthropists and lifelong nature lovers. Since its start two years ago, the award, which the Goldmans hope to establish as the environmental equivalent of the Novel Peace Prize, has drawn praise from dozens of world leaders, including President Bush and the Dalai Lama.

He spent five months on board as cook until he felt he had enough footage to indisputably prove his point. He sent the film to the staff at Earth Island and Marine Mammal Fund.

After journeying to Washington, D.C. to rally support for an end to this tragic practice, representatives from Earth Island and Marine Mammal Fund attempted to join forces with larger environmental groups, such as Greenpeace, but to no avail. In frustration, they confronted the top executives of the canned tuna industry. LaBudde let the film do the talking, laying it on the table that companies could either cooperate or expect to be portrayed as environmental villains. The canned tuna industry did a lot of head nodding but was slow to change. Finally, H.J. Heinz Co., the world's largest tuna cannery with its StarKist brand, reversed its fishing methods and was the first to support dolphin-safe tuna netting practices. LaBudde fired up a national boycott and soon most Americans were aware of the toll in dolphin lives exacted by canned tuna. The film, edited down to a bloody 11-minute segment, was aired on national television and was the tool for this response. No one could deny the carnage when they saw it with their own eyes. The film's impact was well worth months of tension undercover while he shot his film. Public schools took tuna off the cafeteria menus as a result of parental pressure. The nationwide boycott ended in April, 1990. Van Camp's Seafood and Bumble Bee Seafoods joined StarKist in announcing they would no longer purchase tuna caught in nets that kill dolphins. "Consumer democracy in action," LaBudde exults.

Public wrath and support spearheaded the positive reception LaBudde received in Congress where he lobbied heavily for dolphin-safe fishing legislation and embargoes on tuna from foreign countries that use the purse seine method.

LaBudde's passionate activism to protect wildlife continues. He has gone on to document Alaskan slaughter of walrus for the ivory trade, the plight of the Yangtze River freshwater dolphin in China (the most endangered cetacean on the planet) and the destruction of species by driftnetting, a fishing method LaBudde compares to strip mining the sea.

Sam LaBudde's big dream is to eliminate the need for people to save endangered species. He wants to "make extinction a sociological impossibility, as the varieties of life's expression are more sacred that life itself." After three and a half billion years of evolution, during which life has struggled to achieve consciousness, LaBudde feels "to trash that without respect and remorse is sacrilege and the ultimate sin."

What You Can Do:

Don't buy any tuna unless it is certified dolphin-safe by Earth Island Institute, (415)778-3666. Right now, only StarKist, Bumblebee and Chicken of the Sea qualify.

Urge your local supermarket to stock only dolphin-safe tuna.

Put pressure on the National Marine Fisheries Service to reduce the U.S. dolphin kill quota to zero. Contact Dr. William Fox, National Marine Fisheries Service, U.S. Department of Commerce, Washington, D.C. 20230.

Write your senators and representatives in Congress urging passage of the Dolphin Protection and Fair Fishing Act.

Help convince the European Economic Commission that countries in Europe shouldn't be the dumping ground for dolphin-caught tuna. Contact Andreas Von Agt, Commission on European Communities, 2100 M St. N.W. 7th Floor, Washington, D.C. 20037. The same letter can be sent to Vice President Manuel Marin, European Commissioner, 200 B-1049, Brussels, Belgium.

Write the Italian ambassador and let him know Italy must stop buying dolphin-caught tuna from the Mexican tuna fleet. Write Ambassador of Italy, 1601 Fuller St. N.W., Washington, D.C. 20009.

U.S. District Judge Thelton Henderson recently closed a loophole in a U.S. law that is intended to stop the importation of tuna caught with puse seine nets. Henderson had previously banned all tuna imports from Mexico, Venezuela and Vanuatu but Earth Island and the Marine Mammal Fund charged that these countries were circumventing the embargo by selling the banned fish to other nations which in turn sell tuna to the United States. In a broader worded order Henderson granted a preliminary injunction stating that any country that

Men, Isolation and Change

by George Taylor

About ten years ago, I had a dream. I saw my wife in a forest; we both walked down from separate little villages to meet each other at the banks of a narrow river. As I looked up behind her into the sky, I saw thousands of dancing angelic feminine forms. But when I turned to look behind me, to see where the corresponding male forms were, the sky above my village was empty.

This dream showed me something about our relationship. My wife, a veteran of many women's groups (as leader and participant), had a tremendous amount of support. She knew hundreds of women, their stories and their struggles. I felt vulnerable to her depth of experience. I knew I needed to develop my own male allies so that I could bring more integrity and strength to our relationship.

Not long after this dream, a friend invited me to a men's retreat. I went to the woods with a hundred guys, and we did all that guy stuff: pounded on drums, danced all night, talked about our fathers. At the beginning of the week, the men scared me. (Like many of us, I have been hurt, physically and emotionally.) One night, a large man loomed out of the forested darkness at me, and replays of violence flashed briefly through my mind. Fortunately, he was on his way to the shower.

As the week continued, I warmed up. I heard men tell each other moving stories, and express feelings I rarely heard from men. I felt men in a new way: our passion to heal ourselves, our anger and love, and our desire to connect with other men and with our fathers and elders.

This retreat began a new chapter in my life, a chapter rich in male friends. I found a path out of my own isolation and entered into community with men, a community which ten years later continues to deepen in connection and in creativity. This community has had a radical impact on my ability to heal my own childhood wounds so I could bring more integrity and commitment to all my relationships. When I filled the sky over my little village with male mentors and models, I found I could connect more deeply with Debra, my wife.

Isolation as a Men's Issue

The isolation I felt prior to the retreat is typical of the feelings of isolation inherent in the male role. Even though so many of us men long for community and intimacy, our conditioning in this culture often prevents us from knowing how to connect with others. Rather, we are taught by our culture to focus on the outer world, where we can accomplish "important" goals - building careers or marrying the "right" woman.

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Coyote Dreams

Shamans Dream...Gray Raven

In Honor of Sacred Animals The Artwork of Fred L. Berensmeier

"It seems that I was always an image maker. I cannot remember when I did not make images, either two dimensionally, three dimensionally or psychologically in my mind. I love to make images, to explore them, to find out where they came from, and what they mean. In this exploration I find my relationship to the world and to the universe."

Fred L. Berensmeier attended the School of Arts and Crafts in Oakland and earned his Masters at San Francisco State University during the 1950s, where he currently teaches. He resides in the San Geronimo Valley.

"Recently, I have been working with images inspired by the petroglyphs and pictographs of primal cultures. My intention in creating, confronting, and working with the rich, seductive surface textures of the print medium is to find the layers of meaning hidden below the images and surface structure."

Big Bear petroglyph

Mist Antelope Carrying Sacred Feathers

Men

Continued from page 23

We all know men who are experts at performing and accomplishing, but who have a hard time connecting deeply with people. Two men in my men's groups over the years provide slightly different models of this type of man. David, a car salesman, entered our group with all the glib, storytelling skills you would expect. Unfortunately, he took up a lot of group time with his talks about vacations - the great people he had met and the perfect photographs he had taken.

The group gave him immediate feedback. One man said, "Hey, David, who are you trying to impress here? We want to see you, the real you. We want to feel who you are." At first David was defensive, "This is who I am..." and he'd launch into a long story about how transformed he had been through a variety of workshops he attended. But over a period of months, he relaxed. Our men's community supported him to be a more honest man, with his pain and his dreams, and less of the successful male he had been trained to present in public.

Ted, another man in the group, was wrestling with issues of violence in his marriage. Ted didn't know how to communicate his own feelings about the hurts and offenses that occur when two people stay together for a long time. "I don't know what happens," he said to the group. "She criticizes me. I clam up. After a couple of weeks of getting cooler and cooler, more isolated, I just blow up and start punching the walls. Fortunately, I don't touch my wife. But I scare her pretty bad."

In different forms, both David and Ted were experiencing typical forms of male isolation - from their own inner lives and feelings, and from people around them. Anthropologist David Gilmore, in an important book about men called *Manhood in the Making*, describes how men are trained to act in this way. Cross-culturally men are conditioned to procreate, protect, and to provide. In order to accomplish these communal goals, men often have to go out into the harsh world and risk their life and limbs for the tribe or the family. (In America, over 80 per cent of on-the-job injuries occur to men.) Men have to be trained to bear up under the fear and stress of this role; we cannot be allowed to feel and express our pain and concerns.

After thousands of years of these effective training programs, many cultures have created men who have lost much of their innate ability to feel and to express our inner life - our hurts, our longings, our needs. But we have given up these rich emotional experiences for the survival of the cultural unit. Gilmore shows that men have been trained to nurture communally - to get food, to join the army. This communal nurturing and caring has a very different feel to it than women's nurturing, which traditionally occurs in the home, in personal interactions.

Our inability as men to stay connected to our inner life has terrible consequences for us, especially in the area of health. For instance, statistics show that women are more likely to go to doctors for depression. However, men go to jail and mental institutions more often than women; we suffer as drug addicts and alcoholics in higher percentages than women. Finally, men in our culture die sooner than women, by six or eight years. These statistics show how our sex role training adversely affects men's health.

A Way Out of Isolation

The men's movement brought me back into touch with myself, with male friends and with other close relationships. My own need for male support is common to men in this culture and it goes far back in human history. Indigenous cultures are constructed around the men's and women's lodges, with strict separation in most cases between the roles of men and women.

Over the millennia, men have bonded together for religious, cultural and personal needs. As cultures have changed, the roles of male communities have also evolved and changed. The poet, Robert Bly, has described the father-son connection as the family unit most damaged by the Industrial Age. This loss of male connection is reflected in the laments coming from the men's movement: men want desperately to connect with other men, with male wisdom and creativity, with elders who live in harmony with the earth and with themselves. We see a big scary world out there, full of changes and challenges, and we know it will take what depth of courage and insight we can muster to help our families, communities and world survive.

Men I have worked with in groups describe in positive terms the effects of their deep connection with men. David, after a year in our group, could say, "I thought men were less than women, not as perceptive

or as intelligent. But now, when I hear the talk about their fathers or how they were disadvantaged or abused, I can identify with them. Somehow, I get a sense of camaraderie; we share the same issues and problems with our fathers and we have the same sense of longing for something from them."

"As I become more at peace with my own masculinity, I develop a stronger sense of being a father. I feel closer to my son. He's not just my son, he's a young man," he continued. "As a kid, I was told not to feel. Coming to the group, I feel like I can be myself. Often I feel like it is the only place I can be myself during the whole week of taking care of other people; my wife, my son, my clients. You guys don't need me to be anyone special."

Another man I know has worked on his own sense of isolation in recovery groups, in therapy, and with our men's group. Jack came into my group a few years ago and said, "I don't know what went wrong. I did the whole program. College, army, Vietnam, M.B.A., married, wife and two kids. I thought life was perfect. Then it turned out she was an alcoholic. Then she had an affair. My life fell apart just when I thought that I had done everything perfectly." He said his wife described him as a man who had no inner life - no soul, no emotions.

Jack has also found his healing process has brought him more in touch with himself and his family. "Now that I'm off the career track, it's scary." he said. "I don't know if I'll be able to keep working the way I have been. I'm too conscious of what it costs for me to do it. I'm alive now in a new way - it hurts a lot of the time, but I like it. I'm not numb anymore.

"When the divorce happened, I started to cry, sometimes in front of my son, who was four. He would get all upset and say `Daddy, don't cry, don't cry". But I've tried to stay with the feelings the last year and talk to my kids about them. And some of those talks have been so sweet. Last week, my ex-wife dropped Jamie off and left, and then he just broke down and started to cry. He said, "My heart is breaking, Daddy. My heart is breaking." I held him, and we both cried, and I said, "I know, son, my heart is breaking, too."

Our training as men who are isolated has had a tremendous effect on our health and our families, as well as on relations with foreign countries and with the earth itself. The power of the white male establishment is scary, since it displays the quintessence of isolation. Recent reports from Iraq state that polio is on the rise due to the destruction of water systems in the mini-series of early 1991: American Clobbers a Third World Country Again. Homelessness in our own country is also rising. Environmental destruction, in Marin and in other areas, is connected to an inability of many men to see the widespread effects of their actions and to feel for, to empathize with other people's needs and other species' needs. If we do not take care and have a healing practice in our lives, we men can express a mass dysfunctional carelessness, an isolation from the real troubles of the world.

It is time for men of Marin to come out of our personal isolation and work together towards solving the great challenges of the 90s. Many of us dream deep in our hearts that we can live a life filled with more connection and compassion, that we can somehow work for the healing of the planet and the family. We find many different ways to express this longing.

What we find, when we look at successful change movements, is that they usually occur in community, where people of like mind can support each other to have courage and make changes. Men involved in the men's movement, in Marin and in other areas, are connecting with each other in small groups to better understand our own conditioning as men, to heal ourselves, and to create new models of how we can live responsibly in this culture, on this planet.

We men of Marin live in one of the economic power centers of the country. If we can work together to invite men living and working close to us into a healing brotherhood, then we can have a significant impact upon the serious personal and social problems we see all around us. But we will not tap the tremendous energy inside of us for healing and change until we ourselves find a consistent way to heal ourselves of our culturally trained inclination to isolate. This work is demanding and difficult and, like other recovery work, it is a life-long challenge.

George Taylor, a Mill Valley resident, has been involved in the men's movement since 1983 as a participant, columnist, counselor and group leader. He currently coordinates the Men's Program at the Echo Rock Therapy Center in Mill Valley, a program of counseling and groups for men. The Men's Program can be reached at 415-381-0301, Ext. 2. His essays will be published in Inside the Men's Movement (St. Martin's Press, Summer 1992).

Snap Shots

Volunteer Center of Marin

The Volunteer Center is hosting a 2 part fund raising workshop on January 30th and February 6th. The first part focuses on how to identify and build a constituency, how to raise current support funds and how to build an effective base of capital and endowment fund raising. Part II examines why people give (or don't), and why people don't like asking for money. It will examine the pshychological blocks to solicitation. A discussion of effective and dignified methods of asking for a gift will be included. The trainer is Henry Russo, founder and Director Emeritus of The Fund Raising School. Cost is $40, call 479-5660 for more information.

Marin Center for Peace and Justice

The MCP&J is very pleased to report that the Marin County Board of Supervisors voted 4 to 0 to back the Common Agenda resolution. The resolution petitions the federal government to cut military spending and to redirect the scores of billions of dollars saved thereby to such critical local and national needs as: revitalizing our economy; housing; family and social services; education; environment; and rebuilding our nations infrastructure.

The resolution has already unanimously passed in San Anselmo, Fairfax and Mill Valley. It went before the San Rafael town council at their January meeting and before the Ross Valley School Board at their meeting on Jan 8th.

Contact: MCPJ 1000 Sir Francis Drake, San Anselmo.

The Human Race

The Human Race is Marin's biggest multi-agency fundraiser. It is sponsored by the volunteer center, to help local nonprofits raise funds. There is a 10 km run and a 5km walk. Each organization recruits runners or walkers who ask supporters for pledges. The Volunteer Center staffs the event and provides materials, forms etc. Its easy for your organization to get involved, Contact: Volunteer Center, 70 Skyview Terrace, Terra Lina 94903 for registration forms.

Pesticide Action Group

In response to the Pesticide Action Group asking for a year long moratorium on pesticide use, Jeff Blackwell, Superintendant of Schools for San Rafael recommended in January that a district sponsored Committee on Environmental Quality be formed, to start work on March 6th. It would look into: asbestos mitigation; use of pesticides; EMF issues; potential off-site hazardous waste; disposal of district generated wastes; and other issues as directed by the board.

To help the Pesticide Action Group keep up the pressure on San Rafael and other school districts please contact Tom Candrian at 459-4388.

Health Risks of Chemical Fragrances

Symptoms:

Thousands of people experience debilitating symptoms following exposure to chemical fragrances. Bioaccumulation of toxics explains why some people run from perfume. Everyone has a different threshold, a different history. Overexposure to chemicals is signaled by symptoms ranging from chronic headaches and sinus infections to seizures. The body aches and creaks. Things swell and hurt: lymph glands, thyroid, eyelids, and throat. Swallowing is difficult. Aphasia and mental confusion lead to fear of Alzheimer's. Panic follows asthma's labored breathing. Dizziness is a common reaction along with extreme fatigue. No wonder these people get depressed. Though perfume exposure alone has triggered these symptoms, exposures to pesticides, organic solvents and new carpets, as well as recirculated air in "tight" buildings, are often cited as the initial sensitizer.

Neurotoxicity and Immunosuppression

Over 5000 chemicals, including neurotoxins, are used in synthetic fragrances which are distilled from petroleum and coal tar, producing benzene derivatives, aldehydes, and other reactive chemicals. "Reactive" is what makes chemicals carcinogens, sensitizers and poisons. These toxics are absorbed through the skin, eyes, lungs and nasal passages. If you smell it, the chemical molecules are entering your body. Petroleum by-products are notorious for their harmful effect on the central nervous system. The permanent neurological damage is progressive and often irreversible. It has long been known environmental contaminants can cause immunosuppression.

An Unregulated Fragrance Industry

"The cosmetic industry is the least regulated industry. There is no pre-clearing of chemicals with any agency." John Bailey, PhD, Director, Colors and Cosmetics, FDA. The FDA has suggested "the best method to protect sufferers from odor sensitivity might be to curtail odor exposures under specific circumstances through local or state regulatory action." No regulations govern the use of aromatic chemicals in perfumes for men and women, aftershave, kitty litter, and so on. Many of the chemicals used in these products would have to be disposed of at great expense to the petrochemical industry in hazardous waste sites if they were not dispersed, at great profit, in consumer products to an uninformed public.

How You Can Help:

1) Join the Marin Environmental Alliance in the policy of sponsoring fragrance-free meetings.

2) Publicly support the campaign for fragrance-free access by the chemically disabled to those institutions named in the American Disabilities Act.

3) Support regulation of indoor air pollution standards including fragrance-free workplaces. Could that 4 o'clock slump be due to your co-worker's perfume?

4) Eliminate synthetic fragrances from your life for two weeks and see if you feel better!

The number of people being disabled from low-level exposures is escalating. The National Academy of Sciences estimates that 15 percent (35,000,000) of the population experiences hypersensitivity to chemicals found in common household products. Indoor air quality concerns everyone.

For information contact: Citizens for a Toxic Free Marin, Julia Kendell 485-6870
Environmental Health Network, Susan Molloy 331-9804
Health & Habitat, Sandy Ross 383-5343

One Man's View of Israel

by William Luft

It is impossible to know the truth about Arab/Jew relationships either through television or the newspapers. Although the media is entrusted with the responsibility for disseminating information, due to circumstances beyond its control, it falls far short of telling the whole story. For instance, the public has been witness to young children and boys hurling stones at Israeli soldiers or to a disturbing picture of remnants of an Arab house that had been bulldozed by an Israeli tank. Of course, the accompanying voice-over rarely divulged the reason behind such activity. What can be said in a fifteen-second visual/sound bite?

What the TV camera did not show were Arab mothers and their children being cared for at the Hadassah Hospital outside of Jerusalem; the Arab and Jewish Israelis working side by side on a construction site; a Jewish Israeli lawyer defending an Arab in a court of law; or an Arab taxi driver, in the process of earning his living, driving a Jewish American to the city of Hebron.

After a twenty-year hiatus, I decided to visit Israel again to refresh my memory and perhaps bring back some new understanding. This seems appropriate since the conflicting sides are now engaged in the gamesmanship of seeking peace. When I visited Israel in 1972, it was the publicly stated view of Al Fatah and the PLO to drive the Jews from the land. That they did not, and cannot achieve this goal, is evidence of the resoluteness and courage of the Israelis, who have since that time opened the land to Sephardic, Russian and Ethiopian Jews. Where in the world, except in this tiny land, could so many people find refuge and a place to call home?

It is not possible to give anything but a sketchy overview in an eleven-day visit. I spent three days in Tel Aviv and Jaffa, a day in Haifa and Accre, made a trip to the Lebanese border on the Mediterranean, and a visit to Safed in the Judean Hills. The town of Safed is considered to be the home of the Kabbala and is perched on the high ground of the surrounding terrain. A day on a kibbutz on the Sea of Galilee rounded out the trip with the remainder of the time spent in that most fascinating city, Jerusalem. We traveled by car and thus had the freedom to move about as we wished.

The coastal countryside is flat and contains much of the industrial sector of Israel. In also exhibits a very carefully planned agricultural environment. The West Bank, on the other hand, is mountainous with rock strewn hillsides, many of which defy cultivation. The rocks are remnants of deeply embedded underground formations and much of the cultivated land had the same geology. One of the tasks of the pioneers was to clear the land of these formations and today, even compared to twenty years ago, much of it has been placed in production. Drip irrigation has played a significant role in producing food plants. Mile after mile is green with an assortment of crops. One of the underlying and often unquoted conflicts between Jew and Arab has been the disbursement of available water. Despite this, Israel has developed its agriculture and animal husbandry to the point that it shares its expertise with a number of third world countries.

Whenever I visit a foreign country, it is my practice to engage people in conversation. Ordinarily, I will study the native language before I go abroad. Although I did use some phrases in Hebrew to initiate conversation, it became apparent to me that both Arab and Jew had some ability to speak English. This is another marked improvement in what was possible twenty years ago.

As it is my practice to enjoy the early hours of the day, one morning I left the kibbutz, Biet Hava, and walked to the beach nearby. It was my intention to walk to Nahariya which could be seen in the distance. I might note in passing that kibbutzim no longer give the impression of hastily erected domiciles nor do the inhabitants gather around bonfires in the evening to dance and sing Hav Nagillah. Kibbutzim instead have four star hotels to accommodate tourists, with lavish spreads of food for breakfast and tasty entrees for the evening meal. Discreetly placed on the hotel lobby bulletin board is a sign which says "It is possible to meet a Kibbutz family, if so desired."

As I walked toward the beach, I noticed an open fence enclosure. Inside was the remnants of a Byzantine mosaic that dated back to the 4th century A.D. Of course, it was no longer complete and whole but there was sufficient area covered to give one a sense of the design and craftsmanship that existed some 1600 years ago.

There was no one in sight as I continued along the single lane macadam road toward Nahariya. The only sound breaking the still morning air was the gentle lapping of the sea on the shell strewn beach. Then a small figure appeared in the distance followed by a dog moving somewhat erratically from scent to scent. As he came beside me, I asked in my fractured Hebrew if he spoke English. The answer was immediate and emphatic, "Of course, I do." We both stood facing each other as his dog pranced around seeking some attention. He was in his late sixties and told me he was still associated with the Israeli Defense Force but did not elaborate on his responsibilities. He was an expatriate American who had resided in Israel before it

achieved statehood. He served with the British army during WWII and was a member of the early Palmach, one of the first Israeli Defense groups.

He pointed to Nahariya and said it would grow until it reached a place close to where we were standing, reminding me that it had been shelled from Lebanon which was only six miles away. In addition, it had been the target of encroachment by Arabs from the sea. I began to have an acute sense of what it meant to live in close proximity to a hostile neighbor. More than that, it provided me with information that could begin to explain the Israeli incursion into Lebanon. When this happened, particularly the massacre of many Palestinians in the Lebanese camps, I became very distraught with Israeli actions. Needless to say, the Israelis were not directly responsible for what had occurred but might have exerted some pressure to forestall the event.

One must not go to Israel without visiting the old city of Jerusalem. There is so much history here. Christian, Arabic and Jewish mythology are mixed up in a vortex of symbolism that stretches the mind and touches the heart. Walking the via do lo Rosa and watching Christian tourists point out the stations of the cross is a most touching sight. Coming into view of the Dome of the Rock, placed as it is on a broad esplanade, is a dramatic experience. Here and there a group of Israeli police, non-obtrusive, view the throngs of visitors. Occasionally a lonely Israel Defense Force soldier, with his automatic rifle slung over his shoulder, moves across the esplanade. To view the rock contained within the building of the Dome of the Rock is an awe inspiring experience. Finally, to walk through the various quarters of the old city - Armenian, Christian, Arabic and Jewish - is to sense the value of tourism. Every quarter is a bazaar and each maintains their business activities as throngs of tourists from every spot on earth course through the claustrophobic, narrow cobblestoned streets. Despite deep religious differences between factions, daily business goes on between Arabs and Jews.

As I moved into the Jewish quarter of the old city, I saw that what had been a partially destroyed area was now open to the air and sunlight. Lawrence Halprin of Mill Valley was the landscape architect of a new and vibrant Jewish quarter. In the process of rebuilding, it has lost some of its antiquity but, here and there, old Roman ruins have been uncovered and made available to the viewing public by the Israeli government.

My last adventure in Israel was to return to Hebron in the West Bank. Despite the admonishment of some to only go there chaperoned, I decided that my basic trust in the human family could withstand another test. I found an Arab taxi driver outside the hotel and negotiated with him to take me there and back for about $35. No sooner had I entered his Mercedes taxi than I learned that he spoke four languages with some fluency - English, Arabic, French and Hebrew - and that his young son was killed by a fire bomb but he was not knowledgeable as to who was responsible for the deed. He drove with one hand on the wheel at breakneck speed down a two-lane road. I'breathed a sign of relief as the highway became a four-lane divided road.

A few kilometers from Hebron, he pulled the cab over to the side of the road, reached down under the seat and secured a blue plastic shield with Arabic writing which he affixed to the roof of the car. From the passenger seat he found a red and white kaffiyeh and placed it prominently on the driver's side of the dashboard. "We are ready to go into Hebron" he intoned. A small glitch of apprehension flitted through my mind. He further noted that it had been two years since he had visited Hebron, only seventeen miles from Jerusalem. My doubts of this were later confirmed by his greeting some old acquaintances while in the town. Why all the symbolic preparation? His answer was that to get along in Israel one had to behave like a chameleon.

Hebron had not changed in twenty years, at least not its business district. The same dusty, unkempt stores lined the streets. Indeed, I found the very shop in which I had purchased a sheepskin coat for my wife on the previous visit. Arab men stood in groups of fours and fives, deeply engaged in conversation. I stopped at a butcher shop, attracted by a series of skinned goats hanging from hooks in the doorway. Immediately behind the carcasses were five men engaged in their afternoon meal. We had a few words, my video camera taking in the entire scene.

Although one cannot know about a place or a people in a visit of eleven days, my visit imparted a sense of the everyday, a picture the media rarely presents. This much is certain. To really know and understand the issues behind the present controversy, it is crucial to look at it from many perspectives. There are a number of books including "Arafat" by the Wallachs and "From Beirut to Jerusalem" by Thomas Friedman that will help fill in the information gaps. Perhaps a resolution of this ancient enmity in the Middle East is not far off.

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Downtown San Rafael 7 blocks from 101 at 3rd & C
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Amazing Grace Music
111 Red Hill Ave. San Anselmo
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215 West End Ave., San Rafael
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459-1091
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Marin Humane Society
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Contact: 883-3522

ARTS

Falkirk Cultural Center
1408 Mission Ave., San Rafael 94901
Contact: Carol Adney 485-3328

Global Artists in Action
656 Throckmorton,
Mill Valley 94941
Contact: Mary Landsman 383-5117

Headlands Center For The Arts
944 Fort Barry, Sausalito 94965
Contact: Patricia Quill 331-2787

Headlands Institute
Golden Gate National Rec. Area,
Sausalito 94965
Contact: 332-5771

EDUCATIONAL

Footloose Forays
P.O. Box 1179,
Point Reyes Station 94956
Contact: Michael Ellis 663-9206

Marin Discoveries
11 First St., Corte Madera 94925
Contact: Jim Stills 927-0410

Marin Education Foundation
1010 B St. suite #300,
San Rafael 94901
Contact: 459-4240

Media Tree
80 Lomita Dr. Suite 15,
Mill Valley 94941
Contact: Carol Adney 383-6903

Pt Bonita YMCA Outdoor Center
Fort Barry, Bldg 981, GGNRA,
Sausalito 94965
Contact: 331-9622

Science Discovery Workshop
P.O. Box 638, Woodacre 94973
Contact: Georde Raddue 331-2955

Slide Ranch
2025 Shoreline Highway,
Muir Beach 94965
Contact: 381-6155

Tamalpa Institute
P.O. Box 794, Kentfield, 94914
Contact: Anna Halperin 461-9479

Terwilliger Nature Center
50 El Camino Dr.,
Corte Madera 94925
Contact: Cynda Vyas 927-1670

University of California Cooperative Extension
1682 Novato Blvd #150B,
Novato 94947
Contact: 899-8620

ENVIRONMENT

Audubon Canyon Ranch
4900 Shoreline Hwy,
Stinson Beach 94970
Contact: Skip Schwartz 868-9244

Bay Institute
10 Liberty Ship Way #120,
Sausalito 94 94965
Contact: Bill Davoren 331-2303

Bolinas Community Land Trust
P.O. Box 62, Bolinas 94924
Contact: 868-2112

Bolinas Lagoon Foundation
P.O. Box 444, Stinson Beach 94970
Contact: 526-8661

California Center for Wildlife
P.O. Box 957, San Rafael 94915
Contact: Jo Tomlinson 454-6961

California Native Plant Society
1 Harrison Ave., Sausalito 94965
Contact: Fraser Muirhead

Coastwalk
57 Bridle Path Lane, Novato 94945
Contact: Walt Creber 898-1975

Dolphin Network
524 San Anselmo Ave #218,
San Anselmo 94960
Contact: Ed Ellesworth 454-7964

Environmental Action Committee
of West Marin
P.O. Box 609,
Point Reyes Station 94956
Contact: William Barrett 663-9312

Environmental Forum of Marin
P.O. Box 74, Larkspur, 94977
Contact: Dorothy Walters 924-0320

Environmental Health Network
P.O. Box 1155, Larkspur 94977
Contact: Susan Molloy 331-9804

Environmental Restoration Directory
1713C Martin Luther King Jr Wy,
Berkeley 94709
Contact: 843-2645

Forests Forever
Contact: Ken Smith 459-3765

Friends of the Esteros
Box 184, Tomales 94971

Gatekeepers to the Future
Ft Cronkhite Bldg 1055,
Sausalito 94965
Contact: 331-5513

Golden Gate
National Parks Association
Bldg 204, Fort Mason,
San Francisco 94123
Contact: 556-2172

Golden Gate Raptor Observatory
Bldg 204, Fort Mason,
San Francisco 94123
Contact: Allen Fish 331-0730

Green Century Project
Bldg 1055 Fort Cronkhite,
Sausalito 94965
Contact: Huey Johnson

Gulf of the Farallones
National Marine Sanctuary
Fort Mason, San Francisco 94123
Contact: Miles Croom 556-3509

Health & Habitat
76 Lee St., Mill Valley 94941
Contact: 383-5343

King Mountain
Open Space Association
P.O. Box 1014, Larkspur 94939
Contact: 459-2203

Marin Agricultural Land Trust
P.O. Box 809,
Point Reyes Station 94956
Contact: Robert Berner 663-1158

Marin Audubon Society
P.O. Box 599, Mill Valley, 94942
Contact: Barbara Salzman 383-1770

Marin Conservation Corps
P.O. Box 89, San Rafael 94915
Contact: 454-4554

Marin Conservation League
35 Mitchell Blvd Suite 11,
San Rafael 94903
Contact: Kay Slagle,
Karin Urqhart 472-6170

Marin County Farm Bureau
P.O. Box 340,
Point Reyes Station 94956
Contact: 663-1231

Marin County Parks & Open Space District
Rm 335, Civic Centre,
San Rafael 94903
Contact: 499-6387

Marin County Resource Conservation District
P.O.Box 219,
Pt Reyes Station 94956
Contact: 663-1231

Marin Greens
P.O. Box 894, Fairfax 94930
Contact: Daniel Solnit 454-5042

Marin Rainforest Action Group
62 Ridge Ave, San Rafael 94901
Contact: Sherri Patterson 459-1986

Marin Recycling & Resource Recovery Center
535 Jacoby St,
San Rafael 94901
Contact: 453-1404

Mow Our Weeds (MOW!)
P.O. Box 334,
Point Reyes Station 94956
Contact: Donna Sheehan 663-1287

Off Oil Network (Sierra Club)
2448 Watson Ct., Palo Alto 94303
Contact: Jeanne or Bill 326-5684

Pacific Energy & Resource Center
Bldg 1055, Ft Cronkhite,
Sausalito 94965
Contact: Armin Rosencranz 332-8200

Point Reyes Bird Observatory
4990 Shoreline Hwy,
Stinson Beach 94970
Contact: Bill Richardson 868-1221

Point Reyes National Seashore
National Park Service,
Point Reyes 94956
Contact: 663-1092

Regeneration West
P.O. Box 493,
San Anselmo 94960
Contact: 457-7620 msg

Resource Renewal Institute
Bldg 1055, Ft. Cronkhite,
Sausalito 94965
Contact: Huey Johnson 332-8082

Richardson Bay Wildlife Sanctuary
376 Greenwood Beach Rd.,
Tiburon 94920
Contact: Beth Heining 388-2524

Ring Mountain Preserve
3152 Paradise Dr. #101,
Tiburon 94920
Contact: 435-6465

Romberg Tiburon Centres
(SF State University)
P.O. Box 855, 3150 Paradise Dr,
Tiburon 94920
Contact: 435-1717

San Geronimo Planning Group
P.O.Box 57,
Forest Knolls 94933
Contact: 488-0718

Save Horse Hill
P.O. Box 621,
Mill Valley 94942
Contact: Janis Bosenko 388-0961

Sierra Club
222 Crest Rd, Novato 94945
Contact: Barbara Salzman 924-6057

Tamalpais Conservation Club
870 Market St #652,
San Francisco 94102
Contact: 391-8021

The Marine Mammal Center
Marin Headlands,
Sausalito 94965
Contact: 289-SEAL

The New Renaissance Center
Bldg 1055, Fort Cronkhite,
Sausalito 94965
Contact: 332-8082

Tomales Bay Association
General Delivery,
Inverness 94937

West Marin Alliance
P.O. Box 670,
Point Reyes Station 94956

West Marin Paths
P.O. Box 844,
Point Reyes Station 94956
Contact: Ken Fox 663-1467

FUNDING

Marin Community Foundation
1100 Larkspur Lndg Crlc #180,
Larkspur 94939
Contact: Sallyanne Wilson
461-3333

HUMAN RIGHTS

Amnesty International
P.O. Box 200, Albion Ct,
Novato 94947
Contact: Jeffrey Zankel 898-7752

Marin Human Rights Commission
Rm 423, Civic Center,
San Rafael 94903
Contact: 499-6192

PEACE

20/20 Vision
P.O.Box 566,
Corte Madera 94925
Contact: Martha Olsen

Beyond War
71 Mt. Lassen Dr. #d259,
San Rafael 94903
Contact: Louise Arndt 479-5100

Creating Our Future
398 N.Ferndale,
Mill Valley 94941
Contact: 381-6744

Educators For Social Responsibility
18 Seminole Ave.,
Corte Madera 94925

Friends Committee on Legislation
926 J Street #707,
Sacramento 95814
Contact: (916)443-3734

Marin Center for Peace and Justice
1000 Sir Francis Drake,
San Anselmo 94960
Contact: John Cook 459-5676

Marin Interfaith Task Force
25 Buena Vista,
Mill Valley 94941
Contact: Suzanne Bristol 454-0818

Marin Sane Freeze
72 Kensington Rd.,
San Anselmo 94960
Contact: Linda Eliad &
Dian Allen 459-1530

Marin/Condega Sister City
1024 Sir Francis Drake,
San Anselmo 94960

Mill Valley Sister City Program
57 Lee St, Mill Valley 94941
Contact: Elly Mitchell 383-5776

Peace Child Marin
P.O. Box 27, San Rafael 94915

PERSONAL

Green Gulch
Zen Center, Star Route #1,
Sausalito 94965
Contact: Michael Sawyer 383-3134

Institute Of Noetic Science
475 Gate 5 Rd. #300,
Sausalito 94965
Contact: Nola Lewis,
Willis Harman 331-5650

Living/Dying Project
P.O. Box 357, Fairfax 94930
Contact: Karen Dega 387-5892

Marin Suicide Prevention Center
P.O. Box 2749,
San Anselmo 94960
Contact: Jacqueline Spielberg 454-4566

SOCIAL JUSTICE

Canal Community Alliance
91 Larkspur St., San Rafael 94901
Contact: 454-2640

Citizens Against the Buck Center
P.O. Box 747, Corte Madera 94925
Contact: 925-1311

Community Action Marin
408 4th St., San Rafael 94901
Contact: Gail Theller
457-2522

Community Housing Resource Board
430 Mission Ave, San Rafael 94901
Contact: Nancy Kenyon
Or Paul Smith 457-2390

Ecumenical Association for Housing
2169B E. Francisco Blvd,
San Rafael 94901
Contact: Bette Pagett 258-1800

Family Service
Agency Of Marin
1005 A St. Suite 307,
San Rafael 94901
Contact: Robert Thomas 456-3853

Gray Panthers Of Marin
P.O. Box 2874, San Rafael 94912
Contact: Janet Pence
456-9038

Hospice Of Marin
77 Mark St #17, San Rafael 94903
Contact: 927-2273

Human Concern
Center of Marin
16 Ritter St.,
San Rafael 94901
Contact: Susan Brown
457-8182

Innovative Housing
2169E East Francisco Blvd,
San Rafael 94901
Contact: Ann Howell 457-4593

La Familia
1480 Lincoln Ave.,
San Rafael 94901
Contact: Sleikendro Montenegre
457-4260

Legal Aid Society
30 N. San Pedro #245,
San Rafael 94903
Contact: Gary James Wood
492-0230

Marin Abused
Women's Services
1717 5th Ave,
San Rafael 94901
Contact: Pat Kuta 457-2464

Marin Adult Day
Health Service
72 Kensington Rd.,
San Anselmo 94960
Contact: Kay Warren 459-6120

Marin Area Agency On Aging
Rm 257, Civic Center,
San Rafael 94903
Contact: Ellen Caulfield
499-7396

Marin Child Abuse Council
828 Mission Ave,
San Rafael 94901
Contact: 459-4499

Marin City
Multi-Service Center
740 Drake Ave.,
Marin City 94965
Contact: Tommy Drake
332-7227

Marin Community Clinic
2398 Sir Francis Drake,
Fairfax 94930
Contact: 457-7700

Marin Community Food Bank
75 Digital Dr., Novato 94949
Contact: Anne Rogers 883-1302

Marin Concerned
Citizens Committee
1024 Sir Francis Drake,
San Anselmo 94960
Contact: Lynn Sinns 456-7805

Marin Employment and Training Consortium
2165 Francisco Blvd #A-2,
San Rafael 94901
Contact: 258-4720

Marin Housing
830 B St., San Rafael 94901
Contact: 459-5843

Marin Museum Of The American Indian
2200 Novato Blvd.,
Novato 94947
Contact: Katherine Volz
897-4064

Mediation Services
Rm 412. Civic Center,
San Rafael 94903
Contact: Jody Anne Becker
499-6191

Mental Health
Association of Marin
1000 Sir Francis Drake,
San Anselmo 94960
Contact: Dorothy Hughes
456-7693

Ministry Of Light
1000 Sir Francis Drake,
San Anselmo 94960
Contact: 457-1115

Novato Ecumenical Housing
P.O. Box 428, Novato 94948
Contact: 892-8136

Novato Human Needs
P.O. Drawer R, Novato 94948
Contact: Florrie Torconi
897-4147

Older Adult Services
18 Professional Center Pkwy,
San Rafael 94903
Contact: Grace Tomlinson
Or Ann Sorgen 499-6808

Prison Law Office
2171 Francisco,
San Rafael 94901
Contact: 457-9144

Rainbow Coalition
400 Canal,
San Rafael 94901
Contact: Dorothy Vesecky
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The Last Word

by Wendi Kallins

We have two radically opposing views on Israel in this issue. An angry letter from Palestinian Naaim Karkabi and his wife Rebekah Collins, and a rather patronizing, if pretty, picture of Israel from Bill Luft. Each feel righteous in their viewpoints. Each feels misunderstood. Neither are paying much attention to the other. Sounds a whole lot like the "peace talks" in Washington where the two sides spend most of the time deciding how to meet and in what room.

An angry letter in a recent Sunday Examiner demands to know why the Arabs don't "sue for peace" like any other defeated foe in a war. Don't they get it? That's exactly what the Arabs are doing. They are saying it's time to make peace. The Israelis unfortunately are still hell-bent on fighting the war. They can't even surface from their anger long enough to recognize that they won.

During World War II, Nazi Germany set out on a rampage to systematically and brutally murder all the Jews in a nightmarish and twisted manner. As much as the world was appalled by the sight of concentration camp victims, nobody else wanted the Jews either and anti-semitism was alive and well across the globe. Thus the Jews went and fought on in Palestine, then occupied by the British, claiming it as their homeland. The world finally agreed and in 1948, the U.N. mandate for the partition of Palestine and the creation of Israel became a fact.

There was one minor detail in this otherwise logical solution to the "Jewish question". There were already people living in Palestine and for some reason they thought it was their home. The Arab world refused to recognize Israel and the war began, a war that continues to this day.

The 1948 mandate called for partition - a Jewish state and a Palestinian state. Despite the fact that the Arabs rejected that 45 years ago, they are ready to talk now. But now the Israelis say it is too late. Is it really? Have the abused now grown up to become the abusers? Must the Israeli and Palestinian children for generations to come know nothing but war because a few arrogant and short sighted men could not let go of their pride and their hatred?

"Hatred never ceases by hatred; but by love alone is healed." These are the words of the Buddha, as told to us by Jack Kornfield (see page 9). Once upon a time the Jews and the Palestinians were one people in one land. Some day they must learn to live together in peace. Trust can only start with the first step. The breakup of Israeli's right wing government is an opportunity for the Israelis to stand up for peace, for both sides to to lay down their weapons and say enough. It's time to end the war.

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